

THE *Eliz* *sipping*
G V A R D
OF THE
Tree of life:

O R,
A Sacramentall Discourse;

S H E W I N G

A Christians { Priviledg^s, in approaching to God in
Ordinances.
Duty, in his Sacramentall approaches.
Danger, if he do not sanctifie God in
them.

By SAMUEL BOLTON, Preacher
to the Congregation of *Saviours*
South-wark.

1 Cor. 11. 27 *Whoever shall eat this Bread:
and drink the Cup of the Lord unworthily, shall
be guilty of the body and blood of the Lord.*

Verse 29. *He eaterh and drinkerh damnation
to himself not discerning the Lords body.*

L O N D O N,
Printed by *G. Miller* for *A. Kembe*,
and are to be sold at his Shop at the
Talbot-gate in Southwark, 1645.





TO M^r
B E L O V E D
F R I E N D S,
The Godly and Well affected
of Saviours-Southwark;
Grace and Peace.

Beloved,

I*t is now well-nigh foure
years since I was removed
from a loving, a very lo-
ving people in the City, and
fixed among you; the expresse of love
which in this time I have received from
you, have put me on to think, what way I
might again manifest my ingagements to
you : And considering with my self the
relation wherein I stand, I could think of
no better way of acknowledgement then to*

The Epistle Dedicatory.

impart something spirituall to you ; and no better subject then this which is now presented to your view, nor could I think of a better time then this for the doing of it, when God in our blood shews us what a fearfull thing it is to be guilty of the blood of his Sonne. It is not unknown unto you, how greatly this place above many others, hath been guilty of the prophanation of this Ordinance of the Lords Supper ; God hath discovered it to us, humbled us for it, shewd us the necessity, and graciously inclined your spirits to the desire of the reformation of it. In reference to which (through the countenance and assistance of you) my brother Minister and my self have adventured to set upon the work, being willing to put our selves to no little trouble, if by that, we might prevent a great deal of sinne. In this work (the searcher of hearts knows) we have had no other design then to expresse our Pastorall duties, and declare our Pastorall affections towards your souls : In short, to serve you in love : Probably we may meet
with

The Epistle Dedicatory.

with many obstacles in the carrying on this work ; Indeed, it is that which is expected ; nay, and that which we reckoned on before we entred on it. But if the work be Gods, he will either facilitate and make it easie for us, or give us spirits proportionable to the greatnesse of it, I say he will either lessen the difficulties, or heighten our spirits to conflict and encounter with them.

There are two sort of adversaries which we expect to meet withall : some that will say, we go too far, and others who will blame us that we go no further.

To them that think we have gone too far, I shall only say, that we hope we have not gone beyond Gods bounds: sure as God hath a purpose this Ordinance should be continued, so he hath a care also, that it should be fenced from prophanation in the continuance of it ; and when a better way shall be discovered to us, wherein we may hold up the use of this Ordinance, and yet fence it (in the use of it) from evident prophanation, we are readie

The Epistle Dedicatory.

to listen to it, and be thankfull for it; in the mean, we doe not see it our duty to hold up the use of this Ordinance, except there be some fence set up (all former fences being insufficient, and now broken down) to keep this Ordinance from manifest prophanation, unlesse you will say our Pastorall office doth, in the exercise of it, necessitate us to sinne. Much more might be said, if we saw it either requisite or convenient for an Epistle.

To those who blame us we go no further, I must say our designe hath been rather to tempt on, by going in our pace, then to discourage, by over-driving our little ones, I say it hath been our aim to cherish, not to quench; to draw out, not to suppress the graces of our people, and therefore have we desired to improve those graces which we found, though weak, rather then to expect that which was not to be found. Our present Reformation, it is not the measure of our will, but of our power; it is not the utmost we desire,

The Epistle Dedicatory.

fire, but the utmost we are able : And though it may seem small to you, yet despise not the day of small things ; though the house is not built, yet we rejoyce the first stone is laid, and we could not choose but bring it forth with shouting, Grace, Grace, unto it, and Glory, Glory to the Lord. Babylon was not built in a day, neither is Sion; God carries on his works without us, as he doth his works within us, by degrees ; the greatest fire was at first a spark, the tallest oak at the first an Ackorn, the strongest Christian had his infancie, and the greatest work of God it's mean beginnings ; Would the corruption of former times have suffered our godly Predecessours, to have left the work in that forwardnesse to us, in which, through Gods blessing, it may be left to them who shall succeed, possibly, nay probably, the work might have been carried on to a greater height then now it can ; That which is done we desire to blesse God for it, and think

The Epistle Dedicatory.

it our duty to cherish with our utmost prayers and indeavours ; In relation to which these ensuing Sermons formerly preached, are now printed, to which work, if they shall be any thing serviceable, they have obtained the end of him,

Who is not unwilling to

spend, and be spent

for you,

S. BOLTON.

A



A brief Table of the main things
contained in the following discourse.

THe Introduction into the Discourse and
parts of the Text, and explanation of
the term. pag. 1, 2, 3, 4.

Doctr. 1. To have to do with an Or-
dinance of God, is to draw neer to God.
pag. 5.

Use 1. Iudge how much you are bound to God for
Ordinances. p. 7.

2. What cause to lament the sad condition of
those that want them. p. 8.

3. What a sin to disturb the Saints in the use of
Ordinances. p. 9.

4. See the ground the Saints so much taken with
Ordinances. p. 10.

5. See what cause there is to keep our hearts in a
boy frame. p. 15.

Use Exhort. 1. To a conscionable use of Ordinan-
ce, upon four grounds. p. 14 to 17.

1. To conscionableness in the use of them, upon
three grounds. p. 18. to 21.

2. To Exhort. When ever y^e have to do with
Ordinances, take Christ with you. p. 22.

The necessity of it: 1. In regard of admission: 2. As-
sistance: 3. Acceptance. p. 22, 23, 24.

Doctr. 2. Those who have to do with God in an Or-
dinance, must sanctifie God in it. p. 25.

1. What it is to sanctifie God in an Ordinance. ib.

To

To which something is required: { 1 In the work. 2 In his head, knowledge, &c. 26. 3. Ho'y affections. 26. 4. Sutable 27. 5. Excited. ibid.

2. How we must sanctifie God in this Ordinance. p. 29.

{ 1 Something is required before. 25. { 1 Habitual 31. { preparation } 2 Actuell 32 { 1 Exercise of grace. Faith. 2 Sutable demeanors. Repentance.

1 Faith, where is discovered: { 1 What act of faith. 31. 2 Upon what object. 36. 3 For what benefits. 39.

Faith is to be exercised for four benefits in the Sacrament:

1. For the further assurance of our justification. 40.
2. For the increase of sanctification. 42.
3. For the subduing of corruptions. 49.
4. For deliverance out of temptation 52.

And how faith is to be acted upon Christ for these benefits, is discovered.

2. The second grace to be exercised in the time, is Repentance. p. 55.

Where is { 1 The kindes of mourning { 1 Historical 56. 2 The advancement to it. 58. { 2 Spirituall } 3 The discovery of love. 4 sufferings of Christ, &c.

These are the Graces required in the time; now the demeanours. p. 62.

1. A humble reverence: 2. Discharge of worldly thoughts. p. 63.
3. Something

3 Sonerbing is required af- } Thankfulneffe. 66.
terward to sanctifie God in this }
Ordinance. p. 65. } 1 Obedience. 69.

3. Why we } 1 Because God commands. p. 71.
must sanctifie } 2 Because otherwise get no good,
God. 3. Rea- } p. 73.
sons. p. 72 } 3 Because otherwise get hurt. p. 74.

Use Of complaint. How Jew do sanctifie God in this
Ordinance, p. 77.

2 Use Examination; Whether you have sanctified
God in it. p. 78.

1 See if you have observed Gods order.
Before } p. 79, 80.
2 See whether observed Gods rules. p. 81.
3 See whether you have observed Gods ends.
p. 82.

2 See if you have exercised Gods graces in the
time. p. 83.

3 See whether we have returned home with Gods
quicknings and refreshments. p. 85.

3 Doctr. God will be sanctified of every one that
doth not sanctifie him in Ordinances. p. 86.

1 What is meant by Gods sanctifying himself on
men. p. 91.

2 What are the reasons why God doth sanctifie
himself on those who do not sanctifie him in Ordina-
ces. p. 92.

6 Reasons } 1 For terror and dread o, profane per-
of it: } sons. p. 92.
2 For caution to others. p. 93.
3 To declare his justice. p. 95.
4 To remove scandall. p. ibid.
5 To hold up his great name. p. 96.
6 To declare his hatred against sin. p. 99.
Use,

Use, *Caution to profane persons.* 100.

Use, *To exhort us to turn our eyes backward, and examine whether we have not been guilty of the profanation of this Ordinance.* p. 105.

The triall is put upon three further designs. p. 105.

1 Sign. *If the Sacraments have wrought no further good upon thee.* p. 106.

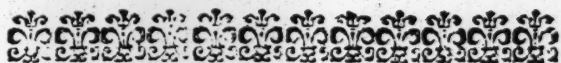
2 Sign. *If thou art worse after then before,* p. 106.

3 Sign. *If thou hast fed upon nothing but outward elements, thou hast been a profaner of this Ordinance.* p. 109.

A brief rehearſall and application of the whole to wicked and unregenerate persons.

Imprimatur,

John Downam.



LEVIT. IO. 3.

Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me —



E are all here present *met together* at an Ordinance, and many of us have intended to go upon a further Ordinance. And there is no man or woman who hath to do with any Ordinance of God, but hath to deal with God in it, he draws neer to God. And God hath said he will be sanctified in all them that draw neer to him; either he will be sanctified by you, in your active glorifying of him, or upon you, in your passive bearing his displeasure. There is never a one of you here present, but God will be sanctified and glorified in you this day. And 'tis my earnest desire that you may all actively glorifie God, that he may not passively glorifie himselfe upon you, and raise his glory out of the ruines of any of you.

I need not travell far back to finde you

a co-

*A te,
vel
de te.*

Wedding Supper, and

a coherence, the verse before will afford it; And the first word of my *Text* bids me go no further.

There is, {

1. The occasion of these words.
2. The Preface to them.
3. The words themselves.
4. The effect of them.

1. The *occasion* of these words, and that was the untimely death of *Aarons* two sons, their *death* gave *birth* to these words. And a sentence it is not too dear, if bought with the lives of thousands of men. 2. The *Preface to them*, This is that the Lord said; why, where did the Lord *speak* it? Did he speak it to *Moses* only? or did he speak it to the Congregation also? we never read it was *booked* before, *totidem verbis*. Some think this *punishment* was all the command they had, but I cannot think, that God doth *first punish*, and there-upon raise a Precept, but he first *gives* his Law, then *punishes* the breach of it.

And the words *declare* there had been some charge given, *This is that the Lord said*, so that there was some charge. But where was it? We read not of it here. Some say it was *spoken*, but not *written*; and this they would have to countenance their *unwritten traditions*. Some will have it, in *Exod. 19. 22. Let the Priests sanctify*

etifie themselves, lest the Lord break in upon them. Others will have it in *Levit. 8. 35. 36.* Keep the Lords charge, that you die not. Calvin will not have it referred to any particular place, but a generall charge, given at divers times, and now the present occasion brings it forth to particular application, to which I assent. 3. We have the words themselves, *I will be sanctified.* Why, what is that? Can God be sanctified of us? Indeed he sanctifies us, but how can we sanctifie him?

God is sanctified } 1. Actively.
two wayes. } 2. Passively.

1. Actively, as *1 Pet. 3. 15.* Sanctifie the Lord in your hearts; and thus God is sanctified, when we cherish and maintain high esteems of God in our hearts, when we do honour, esteem, and advance God in our hearts, and in our lives.

2. Passively, by punishing of offenders, *Ezek. 28. 22.* When I have executed my judgement on her, then shall I be sanctified in her. Jerome on this place saith, The punishment of offenders, is the sanctification of God; So you see it was in the Text, God was sanctified on them, not by their doing good, but by their suffering evil; not Actively, but Passively: And in both these

Sanctifica-
tio Dei est
pœna pec-
cantium.
Jerom.

Si voluntas Dei non fiat a te, fiet de te. Aug.

*Silet auditore voluntate Dei. Calv.
* Iusto Dei iudicio extinguitur esset.*

these senses the words are to be read, If say the words are to be read in this disjunctive sense, *I will be sanctified of all them that draw neer to me*; that is, either actively, in glorifying me in the work; or passively, in glorifying my self upon the workman; if you do not sanctifie God in an ordinance, he will be sanctified upon you. 4. We have the effect of these words upon Aaron, it is said, *it struck him dumb*; a dutifull dumbnesse; he was silent to *Jehovah*, he held his peace; he was dumb, and opened not his mouth, because it was Gods doing. Gods will being manifest, it chained up his tongue, he held his peace, thereby confessing, saith Calvin, * *that they were slain by the just judgement of God*. His silence cleared God in his dealings. And what a power is there then in faith, and grace, to silence the soul in such a sad condition as this? The losse of his sons, his *eldest* sons, when *young*, and without posterity, in the first day of their ministration, in the sight of all the Congregation, and by so fearfull a judgement, fire from the Lord, and in the act of their sin, which some think was joyned with drunkennesse too, whereupon the prohibition against wine follows, *v. 9.* so that the Congregation might suspect they

they went but from fire to fire, from a *destruction* by fire, to a *preservation* in fire, from a temporall, to an eternall burning? Yet in all this *Moses* having declared the authour, God, the cause, their sin; *Aaron* was dumb, and held his peace: it was not such a dumbnesse as *Zachary* had, that was *pœnal*, and unbelief struck him dumb; this was a spirituall dumbnesse, and faith struck him dumb; it did not so much suspend his tongue from speaking, as silence his heart from complaining, and made him quietly submit to Gods dealing.

Thus having at once shewed you both the parts of the Text, and cleared what ever had any appearing difficulty in it, we will now lay down the severall conclusions the Text affords us. Conclusi.
ons.

1. *That they who have to do with any Ordinance of God, draw neer to God.*

2. *That they who draw neer to God in any Ordinance, must sanctifie God in it.*

3. *That if we do not sanctifie God in an Ordinance, he will be sanctified upon us.*

We will speak a little of the first, which is an *Introduction* to those which follow.

That they who have to do with any Ordinance of God, draw neer to God. Doct.

You see it is the language of the Spirit of
B God

God here, that to have to do with any *matter* which concerns the *worship* and service of God, is, *to draw neer to God*. And in other places it is call'd *a coming before God*, *a treading his Courts*, and *approaching to God*, *a meeting of God*; all which languages imply thus much, that who ever have to do with God in any Ordinance, draw neer to God. You *tread his Courts*, you *come* into his presence, you *approach* unto God, you *meet* God, you have *communion* with God; Nay, you have to do with Gods *Name*; Gods *Ordinances* are *part* of his *Name*. Nay, you have to do with *God himself*. He that hath to do with any Ordinance, with any part of his Worship, hath to do with *God himself*. When you have to do with the Word, when you go to Prayer; when you have to do with the Sacraments, you have to do with *God himself* in them. What could the *Word* do, either in *commands* to ingage us, in *promises* to comfort us, in *threatnings* to terrifie us, if we had not to do with God in them? What were *Prayer*, but a distracted seriousness, a religious madness, if we had not to deal with God in it? What were the *Sacraments*, but gaudy Pageants; nay, empty fantasies, beggerly elements, if we had not

to deal with God in them?

It is God that we have to *deal* withall in Ordinances, that *sheds* a glory, *casts* a Majesty, and *puts an efficacie* into all the Ordinances we have to deal withall: It is he who makes the *promises* of the Word *rocks* of stay and support, that makes the *commands* of the Word full of *authority*, that makes the *threatnings* of the Word exceeding terrible: It is he that we have to deal withall, that makes a little *handfull* of water, a little *bit* of bread, and *sup* of wine, exceeding *glorious* and efficacious. What empty, what poor, what contemptible things would these be (and are to unbelieving men) if we had not to do with God in them? It is this God we have to do withall, that casts a Majesty upon, and puts an efficacie into every Ordinance.

But we will passe over this. If they who have to do with any Ordinance of God, *draw neer to God*, then let me put some things to you to judge of.

I Judge then, if ever *Kingdom* was more *engaged* to God, then ours, who enjoy the *Ordinances*, by which we draw neer to God. Hath he dealt thus with any Nation? What Nation under Heaven that enjoy the like priviledges of drawing neer

to God in Ordinances as we do? Well may
 Psal. 65. 5. we say in the words of the Psalmist, *Psal.*
65. 5. Blessed is the Nation which thou
choosest, and causest to approach unto thee,
that they may dwell in thy Courts, We shall
be satisfied with the goodnes of thy house,
even of thy holy Temple.

2. And with blessing God for our own
 priviledges, judge what cause we have to
 take up a lamentation for them that never
 enjoyed; and for them who have enjoyed,
 but are now deprived of this means of
 drawing neer to God.

1. Them who *never enjoyed* the Ordi-
 nances, who sit in *darknesse*, and in the
 shadow of death, who *never had a Christ,*
 a Gospel *discovered* to them. Oh, pity and
 pray for them, that the *Word* of the Lord
 might *run* and be glorified, that God would
inlarge the bounds of his sanctuary, stretch
 forth the *Curtains* of his Tabernacle, that
 the *eyes* of Nations might be opened, that
 the *fulnes* of the *Gentiles* might be brought
 in, and that they might flee to the Church
 as *Doves into the windows*, which is pro-
 phesied, *Isa. 60. 8.* And with them, Oh
 remember that *ancient nation*, the *Jews*,
 who have drawn neer to God in Ordinan-
 ces, but now at distance with him, and even

set at *further* distance, by the use of those Ordinances, whereby *formerly* they drew neer, Oh remember them ! that that bloud which they imprecated upon themselves for a *curse*, may now be upon them for a *blessing*, that it may lie no longer upon their heads, but now be *sprinkled* upon their hearts, and be in ^{pari}*veniam*, which hath been so long in ^{revenge}*vindictam*; that as it was said of the *Gentiles*, so it may now be said of the *Jews*, *That unto them is granted repentance to life.*

2. And take up a mourning for them who have *enjoyed* the O dinances, but now *want* them; look into *Germany*, look into *Ireland*, nay look into many places in *England*, how many *Pastours*, who are driven away from their flocks, how many *Shepherds* smitten, and the *sheep* scattered? how many poor *scattered flocks*, who had the Manna fell at their tent doors, and their *tents* about the *Tabernacle*, who now have the *Tabernacle* removed, are without Word, without Sacraments, without O - dinances, and are forced to *wander* from place to place, to gather of the *bread* of heaven, to enjoy the Ordinances whereby they may draw neer to God?

3. Judge then, if it be not a *vile thing*,

to hinder and *disturb* the Saints in those things, whereby they draw neer to God.

1. Either by *depriving them* of Ordinances, and robbing them of the means. 2. Or by *corrupting* of the Ordinances to them, that they cannot enjoy them in that *purity* which God left them. In the first, the bread is *taken* from them: In the second, they give them *poysen* with their bread; both these will have a *sad* day of reckoning.

4. See what's the reason the Saints are so much *taken* with Ordinances, because they *draw neer* to God in them; they look upon Ordinances as *Bridges* to give them a passage to God, as *Boats* to convey them into the *bosome* of Christ, as means to bring them into more *intimate communion* with their Father, therefore are they so much taken with them. When they go to the *Word*, they go as one goes to hear *news* of a friend; when they go to *pray*, they go to *talk* with a friend; when to *read*, they go to read a *letter* from a friend; when to *receive*, they go to *sup* with a friend: they look upon Ordinances, as those things whereby they have to do with God, and therefore are Ordinances so precious. Indeed to them who have to *do* with *nothing* but *duty*, in *duty*, but *prayer*, in *prayer*, but
hear-

*Vehicula
Spiritus.*

hearing, in hearing, to them the Ordinances are dead, dry, and spiritlesse things; but, they who have to do with God in duty, they who have communion with God in Ordinances, to them Ordinances are passing sweet and precious.

5. Judge what cause there is to *keep* our hearts in a spirituall and holy frame; we have often to do with Ordinances, and when we have to do with Ordinances, we have to do with God, we draw neer to him. And therefore, what cause to get and keep our hearts in a holy temper, that we may be ever fit to close with God in them, and not have our hearts like *bad servants*, to seek when we are to use them. The Apostle bids us *pray continually*, it is not meant that we are ever to be upon our knees, ever in *actual* prayer, but seeing we are to pray so frequently, we are to get and keep our hearts in such an habituall frame and disposition, that they may be ever fit to *close* with God, when ever we are called out upon the duty.

Were we but seldome to have to do with God, you might think there were no such need of keeping our hearts in frame; but seeing we are to do with him *daily*, who is so pure and holy a God, *Oh, what*

The Wedding Supper, and

manner of persons ought we to be? How exactly should we walk? Jerem. 7. 9. 10. Will you steal, and murder, and come and stand before me, in this house which is called by my name, saith the Lord? to will you walk loosely, live vainly, when you are to do with so holy a God every day. Oh, let every man that calls upon the name of the Lord, depart from iniquity. Let every one that holds up praying-duties, keep his heart in a praying frame: such a Christian is not worth a pin, who is only good when he is on his knees, who thinks it sufficient to snatch up affections to serve the turn of a duty, and then to lay them aside as soon as the duty is over: he is a Christian indeed, who prays on his feet as well as on his knees, whose life is nothing else but a reall prayer; that if you look into his heart, there is all his desires ingraven; his heart ever pants and breathes the same things he prays; and if you look into his life, his life speaks the same language his lips do; his life is a walking prayer, many men are one upon their knees, another upon their feet, but he is the same, he walks with the same spirit, the same affections, the same desires and disposition: he is the same man. It is something

something to pray, more to pray as a Christian, and more when you have prayed your prayers, to live your prayers; nay, to live those affections, those dispositions wherewith you prayed, to live as high as prayer. It is a shame to see, how we slide out of duty into the world, and out of the world into duty again; as if we were two contrary men, one upon our knees, and another on our feet: And therefore you shall see men to gather up some affections, some dispositions before they enter on a duty, and put themselves into another frame; but lay them aside as soon as ever they have done, these must only serve to act a praying part, when that is done, then lay them aside; you have no more use of them, you must put on another spirit to goe into the world withall. Christians, you have often to do with Ordinances, and had therefore need to keep your hearts in an Ordinance frame: he who keeps not close to God in practice, shall never keep close to God in prayer; distance in life breeds distance in duty. And what need of keeping up praying affections? What a shame to have our lives give our lips the lie, our practice be a confutation of our prayers? In our prayer to be warm, in our practice cold,

up in duty, down in life? Oh learn to live as high as duty; thou never prayest indeed, till thy practice come up as high as thy prayers, till thou loves *confessions*, and art humble, thou loves *petitions*, and art thirsty, and diligent for those things thou begs, till a man may read by thy life that thou art one who desirest those things, which thou hast uttered with thy lips. Let this frame of spirit be in your *eye* to aim at, and in your *life* to endeavour after.--- But I am too large, I intended this doctrine only for the porch or entrance to the rest. To draw therefore up to the conclusion of it.

I. If it be so, that whoever hath to doe with an Ordinance, hath to do with God in it, he draws near to God; let me then exhort you:

1. To a *conscionable* use of Ordinances.
2. To *conscionableness* in the use of them.

I. Let me exhort you to a *conscionable* use of Ordinances. Be more frequent in hearing, in praying, in receiving, &c.---I might say something to this last, *viz.* *Receiving*. The Apostle tells us, 1 Cor. 11. 26. *As often as we eat this bread, we shew forth the Lords death; it implies a frequent use*

use of the Ordinance, more then once or twice a year, or once a quarter. Indeed the opportunities might be more frequent, if it were not for the coldnesse and deadnesse of our hearts. In the *Primitive* times of the Church, while the *blood* of Christ was *warm*, they had the Sacrament every day; we have an uncontradicted authority, that they had it every *Lords day*. And as men *grew* colder, so the *distances* grew greater. Sure, were it not for the coldnesse and deadnesse of our hearts, it might almost be our *daily bread*, at least we might enjoy a more frequent use of this Ordinance then we do: but as the Apostle saith, *as oft as you have opportunity do good*: so as oft as you have the opportunity, take the occasions to meet God in his Ordinances.

1. By them you see you draw neer to God, you come into his presence, you have to do with Gods Name; nay, you have to do with God himself.

2. By them God draws neer to you, he walks among the Candlesticks, he presents himself in his Ordinances, *Matth. 28 1.* and there he directs us to finde him, *Cant. 1. 7, 8.*

3. If we keep not up a conscionable use of Ordinances, distance will grow between God

God and you : As the Water-man may lose more by the omission of one stroke then he is able to recover again by many ; so may you lose more by the omission of one duty, then you are able to recover again by the *performance* of many, especially, if this omission hath arisen, 1. From neglect of God : 2. From carelesse : 3. From sleighting of the converses with God : 4. Or from the importunities and sollicitations of Satan and our corruptions : 5. Or from the blandishments of the world : If upon such grounds, little doest thou know what thou lovest by such an omission. If notwithstanding all endeavours, it be so hard to keep communion with God, what would it be, if we should cast up our Oars, and neglect it wholly ? You see what a distance was bred between God and *Israel*, *Jer. 2*. And what was the ground of it ? Why, saith the Text, *My people have forgotten me daies without number*, they had no care to keep and cherish communion and acquaintance with him, and so distances were bred between God and them : neglect of duty breeds strangeness, strangeness distance, distance falling off. A good caveat in these daies, when so many do cry down duty ; shall we look upon that as our *burthen*

then, which is our *glory*, our *bondage*, which is our *priviledge*? What is the *bappinesse* of a glorified Saint, but only that he is alwaies under the *line* of love, ever in the contemplation, and converses with God? And shall that be thought our *burthen* here, which is our *glory* hereafter? By this, first, you come to see the face of God: secondly, you have converses with him: thirdly, you get new quickenings: fourthly, new encouragements: fifthly, fresh strength against sinne: sixthly, new supplies against the temptations of *Satan* and the *world*: seventhly, fresh strength to walk with God: eighthly, armour against our lusts; and this is enough to make us conscionable.

4. We know not how soon we may be deprived of Ordinances; we have *play'd* with the breasts, and God might put them up, we have *sinn'd* in the light, and God might *put* out our light. How justly might God *remove* his Candlesticks, let out his *Vineyard* to other Husbandmen, and seek for other *ground* to sowe the seed of his Ordinances upon, seeing the *ground* where it hath been *sown* hath brought forth so little fruit, how deservedly might he suffer us to wish and wander to enjoy one of the daies
of

of the Sonne of man which we have enjoyed?

But though God doe not take away the Ordinances from us, yet he may *take* us from the Ordinances, and that not only by death, but in life it self, and a sad thought this will bring to thy soul, when conscience shall report to you, your former negligence in the use of Ordinances.---

II. Let me exhort you not only to a conscionable use of Ordinances, but to *conscionableness* in the use of them; be not only conscionable to use them, but let your hearts be wrought up to a *conscionableness* in the use of them. The *power* of the Word, the *terror* of the Law, the *fear* of wrath, and the *hope* of reward, may put a man to doe duty, yea, and have power upon the spirit, and ingage the conscience to do duty: You see many that *dare not* but pray, and yet have *no heart* in prayer; they have a *conscience* to doe duty, but their hearts are not brought to any *conscientiousness* in the doing of it. A common work of God, may make men conscionable to doe many duties, but nothing but the *Spirit and Grace* of Christ, will work up the heart to a *conscionableness* in the doing of them.

To this *conscionableness* in the performance

mance of Ordinances, would I exhort you upon this *ground*, because you draw neer to God, have to do with him. And as in all, so in particular in this Ordinance of the Lords Supper.

1. Because otherwise ye get no good :

1. No good of Grace, no improvement of Holinesse : 2. Nor no good of comfort. *Comfort* comes not in from the bare *doing* of the duty, but from the *manner* of doing, it is not the *issue* of *conscience* to do, but of conscionableness in the doing of them. All the *Sermons* you have heard, all the *Prayers* you have praied, all the *Sacraments* you have received, though done *out of conscience*, as you say, will not minister one dram of true *comfort* to you upon your death-beds, if your spirits have not been wrought up to a *conscionablenesse* in the doing of them.

2. Because otherwise you provoke God; to give him the carcase and out-side of duty, and to with-hold the *life and spirit* of duty, is a provocation of God.

3. Because otherwise you will contract much *guilt*, and bring much evil upon your own souls. This is sure, that Ordinances used in an unconscionable way, or. They give

The Wedding Supper, and

give Satan further possession of us.
 2. They put much weight to our sinne.
 3. They set our souls at further distance with God. 4. They ripen us to the great downfall, the great sin lies among such. 5. They make our conditions more irrecoverable. When a man comes to be Ordinance-proof, prayer-proof, Sermon and Sacrament-proof, that none of these can enter and work upon him, he is out-grown the power of Ordinances, that mans condition is very neer desperate.

There is nothing makes the condition of the soul more *desperate* and unrecoverable, then the use of Ordinances in a *formall* and unconscionable way, when a man doth *harden* under means of softning. When a mans sore runs under the plaister; nay, when the plaister increaseth the sore; when that which should draw us neer, sets us at further distance; this mans condition is dangerous. Scarce one of many are ever wrought upon: When once a man can hear, and pray, and receive, and yet *retain* his sin too without disturbance, all this doth not trouble him; no weapon will pierce him; no command, no threatning of the Word, no power of Ordinances can move him:

him : this man is in great danger to *die* in this condition. And the use of Ordinances in a formall way, brings men to such a condition. As the use of *Physick* in an ordinary way, doth take away the working of it ; so the use of *Ordinances* in a *formall* way, doth take off the edge, and blunt the power of working on the spirit.

Well then, let me exhort you not only to be conscionable to use, but to a conscionableness in the use of this Ordinance. And this lies in two things.

1. That you come with hearts habitually disposed : which lies also in two things :

1. To be brought out of a state of sinne ;

1. The power. 2. Practice. 3. Love of all sin : for sin sets a *distance* between you and God in Ordinances, it *pollutes* an Ordinance, it *indisposeth* you for acceptance in it.

2. To be brought into a state of grace, to have your natures changed, not partially, but universally and spiritually, not only to have new practices, but new principles. *Old things past away, and all things become new.*

2. This conscionableness in the use of Ordinances, it lies in this, That you come with hearts actually disposed, and

that consists in two things, } 1. Examination.
 } 2. Excitation.

But of these I shall have occasion to speak larger in the following Discourse.

There is yet another branch of the exhortation.

If so be that whoever hath to doe with any Ordinance of God, hath to doe with God in it; Oh then when ever you goe to have to doe with any Ordinance, be sure you *take* Christ with you. There is a necessity

of this, } 1. In regard of *Admission*.
 } 2. In regard of *Assistance*.
 } 3. In regard of *Acceptance*.

1. In regard of *Admission*, God is a consuming fire, and we are but dried stubble, there is no approaching of him but in Christ, in whom we may have accessse with boldnesse to the throne of grace; God will not look pleasingly on you, if you come without Christ, there is no throne of grace without him; without Christ it is rather a Bar or *Tribunall* of justice, then a *Throne* of Grace. It is Christ who makes that which was a *Barre* of justice, a *Bench* of mercie. In him we have admission. You goe upon this Ordinance now, but goe not in the strength of your preparations, but in the

Ephes. 12
 Heb. 14.
 14, 16.
 Heb. 10.
 22, 23.

the *strength* of Christ. Say, Lord, I come alone in the *Merits* of Christ, to partake of the *Merits* of the Lord Jesus. I come in the *blood* of Christ, to partake of the *blood* of the Lord Jesus. I have endeavoured to prepare and fit my self through thy grace, but I look not for admission through my preparations, but through the blood and mediation of *Christ*.

2. There is a necessity of *Christ* in regard of *Assistance*: You goe upon Ordinances, but you have no strength to doe them without Christ, who is sufficient for these things? You might as well be set to *move Mountains*, as to undertake Ordinances, without the strength of Christ, *Without me you can doe nothing*, saith Christ, *Joh. 15.* without *Union* with him, without *Communion* with him: from him we must have both *operating* and *co-operating* strength, both *inherent* and *assistent* strength, otherwise though you have grace, yet you will not be able to perform any work, nor exercise your own graces. It is he that must work all our works in us, and for us; the *inherent* work of grace *within* us, and the *required* works of duty for us. And blessed be that God, who hath given to us what he requireth of us, and hath

*Quod a me
requiris
ipse dona-
sti prius.
Chrysost.*

not onely made Precepts promises, but made promises performances.

3. There is a necessity of Christ in regard of *acceptance*. Our works, ^a they are not only impotent, but impure too, as they come from us. It is Christ that must put validity to them, and Christ that must put his own *odours* to them, Christ must put both his Spirit, and * *merit* to them, his *Grace* to work them, and his *blood* to own them; what ever comes from his Spirit, is presented through his *merit*.

And here is a great comfort; thou looks over thy performances, and canst not see, how ever God can accept them: so much deadnesse, so little life, so much coldnesse; but God looks upon them, not as *thine*, but as Christs, in whom, not only our persons, but our performances are accepted. Christ gives us his Spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own, what ever is presented to him by his Sonne.

Well then, thou hast to doe with the Ordinances of God, by these thou draws neer to God; but would you be admitted into the presence of God? Would you have God to hold out a golden Scepter to you?

Would

a Nihil ab homine exit
quoniam per
jecto quod
non sit aliqua
macula in-
quinatum.
Calvin.

* Meritum me-
um miseratione
Domini, non
sum plane
meritis inopi
quandiu non
fuerit ille in-
opi miseratione
num. Domi-
ne meminero
iustitie tue
solius, ipsa
enim est &
mea, &c.

Calv. Instit.
lib. 3. c. 110.
Sess. 3.

God looks
not on the
works of the
Saints, In
foro stricti
iuri, but in
foro Evange-
lij.

Eph. 1. 6.

Would you have grace and assistance to perform the work? Would you have acceptance when the worke is done? Oh get *Christ* to go along with you! And thus much for the first Doctrin, which is an introduction to the second.

That they who draw neer to God in any Ordinance, must sanctifie God in it. Doct. 2.

In prosecution of which, we shall do three things: we will shew,

1. *What it is to sanctifie God in an Ordinance.*

2. *How we must sanctifie God in an Ordinance.*

3. *Why we must sanctify God in an ordinance.* And so to application.

1. *What it is to sanctifie God in an Ordinance.*

To the sanctifying of GOD in an Ordinance, there is something requi-

red, { 1. *In the work.*
2. *In the workman.*

1. *The work*, and that is, that it be an Ordinance, such an one as he himselfe hath instituted and set up, otherwise we cannot sanctifie God in it, no more then the Papists in their blinde devotions and superstitions. These offer *strange fire*. As Gods *Benediction* doth not accompany any thing further

then 'tis an Ordinance of his, so our *sancti-*
cation of God extends no further then to
 his own Ordinances, which he himself hath
 set up and ordained ; in other things we
sanctifie him not, we *dishonour* him.

3. Something required in the *workman*:
 To say nothing here of the main requisite,
 which is, that he be in Christ : for that we
 take for granted ; and to qualifie such an
 one to this Ordinance : and in such an one
 there is something required in his head,
 something in his heart.

1. In his head, and that is ; first, that
 he *conceive* aright of God : secondly, and
 that he *conceive* aright of the Ordinance.

1. That he *conceive* aright of God, that he
 hath a right knowledge of God, right con-
 ceptions of God in his Nature, in his Per-
 son, in his Attributes, Sonne. 2. Of his
 Ordinances, 1. in the nature of them, 2, the
 use of them, 3. the fruit and benefit of
 them.

2. *Something in his heart* ; and that,

First, that he bring *holy affections* to it ;
 every Ordinance of God requires the affe-
 ctions to be employed about it, and not
 only affections, but holy affections, such
 affections as doe arise from a holy heart,
 there is the spring. Unsound professors
 may

may sometime have some *flashing* in their *devotions*, as you see *Herod*, who heard *John Baptist* joyfully; they may have some *affections*: but, 1. They are not *holy affections*: 2. Not such as arise from a *principle*, a spring within, there's no *root*: 3. They are not *orderly affections*, they break out before *knowledge*, before *faith*: 4. They are not *constant affections*, but land-floods for a time: 5. They are not *transforming affections*, such as change the heart; and therefore such *affections* may be exercised, yet they leave a man as they found him, and such a man cannot *sanctify God* in an *Ordinance*.

Secondly, there must not only be *holy affections*, but such as are *sutable* to the *Ordinance* and *Work* in hand. It is possible to have *holy affections*, them *stirred up* in an *Ordinance*, and yet not *sanctify God* in it, because these are not *sutable* to the *Ordinance*, *Nihil ad rem*, nothing to the work in hand, they suite not with the present *Ordinance* that God hath called the soul out upon, as I could shew you at large.

Thirdly, there must not only be *holy affections*, and *sutable affections*, but those *excited* and *stirred up*. A man may have

holy affections, and such as are suitable to an Ordinance, as the Saints have in the frame of Grace, and yet not sanctifie God in an Ordinance, because not excited and stirred up: * *Stir up the gift of God in thee*, saith the Apostle to *Timothy*, that is, excite and blow up the gifts and graces of God in thee.

* 1 Tim. 1.

6.

ἀναζωπυ
ρεῖν τὸ χά
ρισμα τὸ
ἐν σοί

signif. ig-
nem sopi-
tum & ig-
nem cineri-
bus condi-
tum solle
aut statu
suscitare,
ut reardes-
cat. Pastor.

When you are to do with God, you must *stir up* those affections, and graces which are within you. And this requires a matter of pains, *affections* are not ever at hand, nor ever at command: a man hath not his *heart* under lock and key. And therefore God in mercy considering and respecting our weaknesse, hath graciously allotted a time of *preparation*, before he call us forth upon the *performance of an Ordinance*, that so we might get our *affections* up, our hearts in tune. Once indeed we read, that men were called out upon an Ordinance, and were *straitned* with time to prepare themselves according to the *preparation* of the Sanctuary, as in *Hezekiah's* time. They had *habitnall* preparation, but wanted *actnall*, and in that case, the want of time, God pardoned it, but it was *prayed* for, it was *sought* for, and *sought*

2 Chron.

30. 18, 19.

sought for *earnestly*. But we read another time, that God punished the want of this *actual* preparation, and stirring up their graces and affections; yea, and punished it *severely*, with the weaknesse, sicknesse, death of many of the Corinthians, *For this cause many are sick, many are weak, many are fallen asleep*; yet were they habitually prepared, 1 Cor. 11. 1.

God takes it for a great *disbonour* to him, that we should come slightly on so great a work, to which all the affections we have, and all the affections we can stir up, are little enough. We had need call in for all the *strength* of grace; nay, all the *succours* in Christ, and all the *supplies* and aids of the Spirit, to the performance of it. By this you may gather, what it is to sanctifie God in an Ordinance.

2. How must we sanctifie God in an Ordinance?

To sanctifie God in an Ordinance, there

is required something } 1. Antecedent.
2. Comcomitant.
3. Subsequent.

1. *Something Antecedent, or before.*
2. *Something in the time.* 3. *Afterwards.*
These are generals, which belong to every particular Ordinance, as I could shew you at large.

When

In hearing
the Word.

When you come to hear the Word, there is something required before; *as* 1. *Meditation*, into what place, into whose presence, about what businesse we go. 2. *Examination* of 1. *our sins*, that here we might have them slain by the sword of the Spirit, in the Ministry of the Word. 2. *Our graces*, that here we might have them strengthened and nourished by the spirituall food of our souls. 3. *Prayer* for the Minister, for the Congregation, our selves, that a blessing may be upon.

2. *In the time* is required, 1. *Reverence*, 2. *Attention*, 3, *Submission* of spirit, and *humility*. 4. *Faith*.

3. *Afterward*, *Prayer* again, which must be the Alpha, and Omega. 2. *Meditation*. 3. *Fruitfulness*, and *obedience*.

Prayer.

* אָרְבֵּי

Ex radic.

אָרְבֵּי

Ordinavit,
aciem dis-
posuit.

אָרְבֵּי

Ex radic.

אָרְבֵּי

Speculando
expectavit

אָרְבֵּי

speculator.

So for Prayer, there is required, 1. *Before Meditation*, preparation. 2. *In the time*, faith, fervencie, humility, * *sutableness* of spirit, *inlarged desires*. 3. *Afterward* such a deportment and demeanour as is suitable to such who call upon God, as to depart from sin, to apply our hearts to obedience, to expect the answer and return of our Prayers, Psal. 5. 3. *In the morning* I will direct my prayer, * and look up. There are two military words, he would

not

not only pray, but marshall up his prayers, put them in aray; and when he had done, he would be as a Spie upon a tower, to see whether he prevailed, whether he got the day.

But to passe these, and come to the Ordinance we are to enter upon, the Sacrament. To sanctifie God, in which, there is required, 1. something before; 2. something in the time; and 3. something after.

1. *Something before*, which may be laid down in these two heads.

1. *Habitnall*, 2. *Actuall*.

1. *Habitnall preparation*, which doth consist in the whole frame of grace and sanctification. It is an Ordinance only for such who are sanctified, we are to have, 1. *A saving knowledge* of God, of our selves, 2. *lively faith*, 3. *a true repentance*, 4. *love*, 5. *hunger and thirst* after Christ: this is a feast, and no coming without stomach. 6. *Thankfulness*.

2. *Actuall preparation*, and that consists in the actuall stirring up, & exciting of those graces which are in you. There must be a new exciting of faith, a new exercise of repentance, the latitude and extent whereof, is for all sin; but especially for those sins which you have committed since the

Mr. Dike
on the Sa-
crament.
Mr. Dow-
nam.

the last time you renewed your Covenant with God, in this Ordinance. So a stirring up of our love, affections, our desires, hunger, thirst. This he required before, which because it is so largely treated upon, by many learned and godly Divines, I shall purposely wave any further treaty of it, referring you in this point, to what they have so largely written.

Passing this therefore, we fall upon the second, which hath not been so frequently taught.

2. As there is something then required before, *viz.* Habitually and actually preparation: so secondly, *there is something required in the time*; and that is the *exercises of Graces*, and gracious dispositions. A man may be a sanctified person, and yet not sanctifie God in this Ordinance, if he do not *exercise* those *Graces*, and gracious dispositions which God requireth here, and are *sutable* to the quantity and nature of the Ordinance.

1. Now the first and great grace that here is to be exercised, is *Faith*. *Faith* is the great grace which gives admission unto this Ordinance, and faith is the great grace that is to be exercised, and to run thorow the use of it.

Concern-

Concerning which we shall desire to unfold three things.

1. *What act of Faith is here to be exercised.*

2. *Upon what object we must exercise our Faith here.*

3. *For what benefits faith must here be exercised.*

For the first, *viz.* what act of Faith is here to be exercised. There are these two main acts of faith. 1. An act of *Recumbence*: 2. An act of *apprehension* and application of Christ. Both these may be exercised here, and to our *spirituall* benefit.

By the one we go over to Christ, by the other we bring Christ over to us.

The first act of Faith gives us an interest in all the benefits of Christ, though as yet the soul is not able to bring home to it self the great *revenue* of mercy and grace, which Christ hath purchased, and the soul hath an interest in. The second act of faith brings it all home. In the former, God makes Christ ours, and we his; in the latter, we make him ours. Christ in his *bloud* and *merits*, Christ in his *grace* and *Spirit*, Christ in all his *doings* and *sufferings*; so far as he is communicable to poor sinners. Now there is not much difference between these

Fides potest habere aliquem modum dubitationis, salva fide. Daven. Fidei certitudo importat firmitatem assensionis, non quietationem intellectus. Aquin.

these two acts. The difference is not in the *nature* and essence of the grace, both are faith, and saving faith; nor in the fruits and benefits, both *give* a man *union* and communion with Christ, &c. But the difference is in the *measures*, and degrees, in the comforts of it. To the first there goes a conviction of sin, a manifestation and clearing of the promise, a perswasion of the truth, full esse, freeness, suitableness, and goodness of the promise. And upon all this here is a rolling, a resting upon Christ. And the later, is but a further degree, a bringing over or home all this to its own selfe. In the *former act*, the soul hath communion with all the benefits of Christ. It's such an act of Faith, as gives a soul union with the person, and that cannot be without communion with the priviledges and benefits. In this later, there is but a *clearer apprehension* of it. In the first, we go over to Christ: in the later, we bring over Christ to us. In the former, we are *Phil. 3. 12.* *apprehended* of Christ; in the later, we *apprehend* Christ.

Now, to the answer, what act of faith is here to be exercised: unto which I say, that that act of faith, which doth apprehend and apply Christ, is most suitable to this
Ordi-

Ordinance of the Sacrament ; hence is this called a *taking* of Christ, a *receiving* of Christ, a *feeding* upon Christ, *eating* his flesh, and *drinking* his blood ; all which shew, this act is most suitable to the Ordinance.

Here we have an *offer* of Christ, and this act is most suitable to *take* him as offered. And the more strength we have to apply and bring Christ home, the more we *feed* on him, the more we are nourished, and built up.

But though this act of faith is most suitable to the Ordinance, yet we shut not out the other from the comfort and benefit of it. That which gives the soul *union* with Christ, doth give it *communion* with all the benefits of Christ. Christ and his benefits go together. Yet I could wish that every one who hath done this first *act* of faith, would work it up one degree higher, to *apprehend* and apply Christ in the promises of grace. Seeing according to the measure of your faith, and feeding upon Christ ; such is the measure of the benefit by Christ here. But however, be not discouraged, such as are *weak* in faith, will Christ receive. If he have a care that others shall not reject them for their weaknesse, but bid them

to receive them, much more will *he* himself receive them; and whom he will receive, shall receive him.

If therefore thou art weak in *applying* faith, and thou cannot bring Christ over to thee, *go* thou *over* to Christ; if thou cannot *fully* apprehend him, let him *apprehend* thee, cast thy selfe into his arms; by this act, set thy *seal* to Gods truth, and expect here in this Ordinance, that God should put his *Seal* to thy heart, by assuring. So much for the first, what act of faith is here to be exercised. We come to the second.

2. Upon what *Object* must the act of faith be terminated here? You must know there are *many objects* of faith in generall; as God himself in the unity of Essence, and trinity of Persons, the *Word* of God, the *Promises* of God. But there is but one object of justifying faith, and that is Christ, *God-man*, the Mediâtour, *To him give all the Prophets witnessse; that who ever beleeves in him, shal receive remission of sins.*

This is the *object* upon which the *faith* of *Adam* was terminated, the seed of the woman, and thereby was justified, and had his *recovery* after the fall. This is that *object* upon which the *faith* of *Abraham*, who was

Phil. 3. 12.
In langua-
da fide ma-
gis nos ap-
prehendi-
mur a Chri-
sto, quam
quod nos
ipsi non ap-
prehendamus.
Chen.

A& 10. 43

Gen. 3. 15

Gen. 3. 15

was the Father of the faithfull, was terminated, who saw his day, and rejoyced; it was not the beleeving of the *Promise* of seed, but in the *promised* seed. To him also did the eyes of the *faithfull* look under the Law, through the shadows and sacrifices, and were justified by Christ *to be*, as we are now by Christ *exhibited*.

And upon him must our faith be terminated, not only in the first act of faith for justification, but also in the exercise of it in this Ordinance, for the further assurance of justification, and increase of sanctification.

And let it not seem *strange* to you, we are not so much to deal with a *promise* here, as with the *thing promised*; nor to feed on a *promise*, as upon Christ himself by faith, to eat his flesh, and drink his blood, *This is my body*, &c. Christ is the *meat* here for the hand of faith to receive, the mouth of faith to eat, as he saith, *My flesh is meat indeed, and my blood is drink indeed*. You may make use of the *promises* here, the Sacrament is the *seal* to every promise in the Covenant. But the *matter* of the Sacrament indeed, and that whereon we are chiefly to feed, is *Christ* himself. *Christ* as he is laid out unto us in his *death* and *sufferings*, whereon feeding, we get spirituall

Matth. 26.
26.

Corpus
Christi est
pabulum
fidei.
Joh. 6. 55.

nourishment for grace, and death of sin. The blood of *Christ*, like the waters appointed for the triall of jealousy, hath a double property, to *kill*, and to make *fruitfull*; to kill our *sins*, and make our *graces* grow; to *rot* our sins, and *ripen* our grace.

Well then, remember that the great dish thou feedest on at this Feast, be *Christ* himself. Thou canst not feed upon a promise, untill thou first feed upon *Christ*; he doth not only give us *title* and interest in them, but *appetite* to them. If thou feed on him, thy *stomach* will be quicker to feed on them; nay, if thou feed on him, thou feedest on all the promises, and hast an interest in all the good of them, the sweet of all the promises is tasted in *Christ*. All the promises are folded up in *Christ*, and thou canst not feed on him, but thou feedest on all, and hast the *blessing* of every one in particular. The promises of justification, sanctification, subduing of corruptions, increase of grace, upholding in grace, interest in glory, they are all of them folded up in *Christ*, he is all.

The *promise* doth not, but *Christ* doth justify, *Christ* doth sanctify; you get nothing from the promise *separate* from *Christ*, but all the good of the promise comes

*Christo
sublato ni-
hil restat in
sacramen-
tis, prae-
ter inane spec-
taculum.
D. v. in
col.
Christus est
substantia
sacramen-
torum; &
ejus opera-
tio est ipsa
vita sacra-
mentorum.*

comes in by *Christ*, and therefore here terminate your faith. And so much for the second, upon what object we must terminate our faith. We come to the third.

For what benefit must Faith here be exercised? Partic. 3.

First, faith must not be here acted for your *justification*; it is required you should be justified persons, have your sins forgiven before you come hither. He that comes hither under the guilt of sin, goes away with more guilt, and his former guilt is doubled and confirmed on him. So that for this benefit, faith is not to be acted, as we shall shew hereafter.

Secondly, faith must not be here acted for *Regeneration*; It is required a man should be born again, be in the state of grace, sanctified, before he come hither. Here is the *multiplying* of grace, but no *Mat 14. 19.* *begetting* of grace. As in the miracle of *loaves*, there was no new bread created, but a multiplying of the bread they had: So here is no giving of grace where there is none, but a multiplying of grace where it is: where grace is, there it is *increased*, but it is not here begotten. A man may come to the Word, though he be graceless, because the Word is an Ordinance set up for *Rom. 10. 14.* the

the gathering of men, and begetting souls to *Christ* : but none are to come to the Sacrament; but such as are begotten anew; the Sacrament is not the *Font*, it is not the place where men are born, but the table where men are nourished; it is not the *seed* of the new birth, but the *meat* of the new born, we must be *born* before we eat, *bred* before fed, *begotten* before nourished. If we come *gracelesse* hither, we shall go *gracelesse* away, and worse then we came. in particular then.

- I. Faith must here be exercised for the further *assurance of our justification*. God hath cast down the soul by the ministry of the Word, he hath discovered and revealed the promise, brought the soul over to the promise, upon which it rests, and is justified, and hither we come to be further assured of it. This was one end why the Sacrament was set up. We know the strongest are but weak in faith; there is no such assurance in the world, as to expell all doubts and fears, though to overcome them, but though they may be *suspended* in their actions for a time, and well subdued and conquered, yet they are not altogether expelled, if they were, then were there no need of the Sacrament for this end, to confirm and

*Fides non
tollit, sed
vincit om-
nem dubi-
tationem.
Dav.
Fides po-
test habere
aliquem
modum du-
bitationis;
sed a fid.*

and strengthen faith, and so one of the ends wherefore God set up this *Ordinance*, were in vain to that man. But I say there is no man so sure, but may be surer: there are degrees of *assurance* as well as faith, and so may we grow up in assurance as well as faith. And now for the further assurance of our justification, God to the covenant of grace and mercie, wherein he promised the free pardon of sin, hath annexed the *Seale* of the covenant, whereby we may be more assured.

Indeed here is no need of this in respect of God, our justification is sure with him, his *intention* is as good as his promise, his promise as his oath, his oath as his seale. But it was Gods *goodnesse* to us, pitying the weaknesse of our faith; he stooped below himself,, and was not only content to give us his promise, but to confirm it with his oath, the great seale of Heaven, and to all this to afford his sacraments, to seale up all unto us, that we might have *strong assurance* and consolation, *Heb. 6. 18.* It was to this end, to assure us, who have such unbelieving hearts, that God gave word upon word, promise upon promise, oath to oath, seale to seale, heaping mountain upon mountain, and all to confirm our staggering

gering hearts. That we might be *strong* in him, when *weak* in our selves, *faithfull* in him, when *fearfull* in our selves, *stedfast* in him, when we *stagger* in our selves.

And how should we exercise *faith* here, and go doubting away? How shall we go away *trembling* after all this confirmation? An *oath* among men is the end of all controversy, the concluding of all difference and disputes, and shall not Gods oath prevaile thus much with you? Why do you suffer returne of feares and doubts after such a scale? Woe be to us, if we will not beleieve God, no not upon his oath. Doest thou desire better security? Thou shalt never have it, thou canst not. If you would come up to God, and take his security, how could you doubt?

*Ve nobis se
nec iuran-
ti Deo cre-
dimus.
Aug.*

2. A second benefit for the compassing of which faith must be exercised, &c. is the *increase* of our *graces*, or perfecting of our sanctification. My brethren, we are weak *in grace*; you know how much infidelity, and how little faith, how much enmity, how little love, how much obstinacy, how little pliable conformity to his will, what a deale of formality, how little power, what hardnesse of heart, how little brokennesse of spirit for sin? &c. And being weak
in

in grace, there is a necessity that these graces should bee nourished. As there is necessity of *daily bread*, for the nourishing and upholding of our bodies; so there is necessity of *spirituall food* for the nourishing of grace in our soules. And as there is necessity of our nourishment, so is there necessity our nourishment should come from Christ, he is the staff of nourishment. As in *naturall* life the same way we are begotten, the same way we are nourished: so in *spirituall* life, Christ he is the *Breeder*, and so he is the *Feeder* of grace in us; he is the *Begetter*, and he is the *Nourisher*. From Christ we have our graces, he is the fountain from whose fulnesse wee receive grace for grace in our *regeneration*, and he is the nourishment of whose fulnesse wee receive * grace to grace in our *sanctification*. Hence he is called the *Bread of life*, not onely because he begets life in *dead* men, but because he nourisheth and maintaineth life in *living* men. He is *panis spiritualis*, spirituall bread, in the word to beget life; and *panis Sacramentalis*, bread in the Sacrament, or Sacramentall bread, to nourish and to maintain life begotten; and hereafter he shall be *panis aternalis*, our daily bread in heaven, to preserve us in holinesse

Ex modo
quo gene-
ramur, nu-
trimur.

*Gratiam
gratie ac-
cumula-
tum.

linesse with happinesse to all eternity. And as there is a necessity of nourishment, and nourishment by Christ, so Christ for this end, that we might be nourished, hath set up this ordinance of the Sacrament, for the *nourishment* of the Saints in grace, for the *strengthening* our faith, to which it hath a proper influence, being the *seale* of the covenant, and for the increasing our sorrow and repentance, unto which it hath the like influence, being the representation of Christ wounded, broken, bleeding for sinne; who looks on Christ bleeding, but his heart must bleed? &c. And so of the rest.

Christ is a full fountain, and unwilling to be a sealed fountain to you; he is a treasury of grace, and unwilling to be lockt up, and therefore hath been so gracious, as to set up an ordinance, not only to be a *seal*, but an *instrument* or conduit-pipe to convey grace to us from him the fountain of all grace; which nourishment he doth convey unto us by vertue of our *union* and *communion* with him, and *application* of him to us in these *ordinances*; which though they be all *secret* waies of conveyance of nourishment, and under ground, that the world cannot see, yet there is *reall* nourish-

Gratia derivatur a Christo,

1. Efficacia operativum.

2. Beneficium intercessionis.

3. Merito passionis.

4. Virtute applicationis.

nourishment brought down to the soul, whereby the soul goes home in a better frame, faith more increased, affections more enlarged, our love more inflamed, our desires more quickned, and yet more satisfied.

Quest. But I know you will ask of me, how faith is here to be exercised, for the drawing down of life and nourishment from Christ in this ordinance?

Ans. For the answer of which in brief:

1. Faith looks upon Christ as the *treasury* and common stock of grace, in whom dwells all fullnesse, all our fullnesse; faith looks on him as the *universall principle* of life and *root* of holinesse. God gave not him the Spirit in measure.

2. Faith casts it's eye on the *promise* for the conveyance of grace from him, it sees a promise for *derivation* of grace from him to us: Faith works, *virtute promissi*, by vertue of the promise: where there is no promise, there can be no faith, and therefore faith discovers, that there may be communion and participation with this fullnesse; there are such promises made, that of his fulnesse we shall receive grace for grace, *Joh. 1. 16.* and Christ is made unto us *Wisdom*, *Righteousnesse*, *Sanctification*, *1 Cor. 1. 30.* and he came that we might

*Joh 1. 14,
16.
Joh. 3. 14
Col. 1. 19.
Col. 2. 3, 9*

*Ille est ca-
nalis gra-
tia; et ab
illo nobis
omnes ri-
tuli deri-
vantur.
Daven.*

might have life, and have it in abundance,
Joh. 10. 10.

3. Faith looks upon this Ordinance as an *Instrument*, a means which God hath set up for the conveying of life and nourishment from Christ. Though God can doe it without, yet in Gods *ordinary* way, Ordinances are the means of the conveying of life from him to us.

Sacramen-
 ta ex limi-
 tatione s.
 ac. s. s. s.
 on institu-
 tione signi-
 ficant, ex
 virtute
 Christi ar-
 tificiant.
 Aquin.

4. Now then, faith being steeled by such considerations as these, that there is a fullnesse in Christ, that there is a promise of this fullnesse to be made over to us, and that the Sacrament is an Ordinance whereby God, as by an instrument, will convey of this fulnesse of Christ to a poor soul : faith goes over to Christ, and by *vertue* of the *Pro-
 mise*, applying and feeding upon Christ, draws down further life and nourishment from him to the soul : As one said of the *tree* of Christs ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us : So here, if we can but touch him with the hand of faith, though a palsie hand, though a weak and trembling hand ; if we can but goe to him with a praying heart, Christ can with-hold nothing from us.

And

And after this manner doth faith forme
 a Prayer to him : " Lord, thou knows I
 " am weak in grace, thou see'st my *faith* is
 " feeble, my *love* cold, my *desires* faint, my
 " *obedience* small ; but thou hast all ful-
 " *nesse* of grace, thou art the Fountain, and
 " this Fountain is opened here, thou art the
 " Treasury, and this Treasury is here un-
 " lock'd. Those *graces* I have, though
 " weak, thou beget'st them, and wilt not
 " thou now nourish them ? From thee I
 " had the *being* of grace, and from thee I
 " must have the nourishing. Thou hast set
 " up this *Ordinance* as a means to convey
 " grace, and thou hast promised to remem- Isa. 64. 5.
 " ber them that are in thy way, therefore
 " help,----&c. Besides, may faith say,
 " Lord, thou hast been pleas'd to *implant*
 " me into *Christ*, and shall I *die* for want
 " of nourishment ? thou hast made me a
 " *member* of *Christ*, and shall I *decay* and
 " *wither* for want of *influence* ? Oh ! never
 " let it be said, that a *branch* in *Christ* shall
 " *wither* and *decay* for want of nourish-
 " ment, when there is so much in the root ;
 " let it never be said, that a *member* of
 " *Christ* should *wither* and *die* for want
 " of *influence* and life, seeing there is so
 " much in the Head. Thou camest that I Joh. 10. 10
 " might

" might have *life*, yea, and have it in abun-
 " dance. Why, Lord, my *graces* are weak,
 " here are *dying* affections, *dying* disposi-
 " tions, *dying* graces, Oh! come down
 " before I die, strengthen the things that
 " are ready to die in me. Thou hast raised
 Revel. 3. 2 " me from the *death* of sin, let me not a-
 " gain *drop* into the same grave; thou hast
 " wrought *graces* in me, let them not *de-*
 " cay for want of life when such *abundance*
 " in thee.

Gal. 4. 9. Thus doth *Christ* formed in the heart,
 cry out for *Christ* nourishing in the Sacra-
 ment. The work of grace is called a *form-*
ing of *Christ* in the soul, and *Christ* doth
 but *nourish* and feed *himself*, his own gra-
 ces here. *Christ* in the *Sacrament* doth
 nourish. *Christ* begotten in the heart by the
Word. And the soul feeding upon *Christ*
 by faith, is further *changed* into his Image.
 In our *corporall* feeding, the meat is chan-
 ged into the nature of the eater, but in our
spirituall feeding, the eater is changed in-
 to the nature of the meat eaten, the Belie-
 ver into the nature of *Christ*, 1 Cor. 3. 18.
While beholding him as in a glasse, We are
 also *changed* into his Image.--- Thus doth
 faith feed upon *Christ*, and draw down nou-
 rishment for the strength of every grace
 in

in us, &c. And according to the measure of faiths feeding, such is the *proportion* and *measure* of nourishment conveyed. As the *stomach* sendeth down nourishment to all parts, from the *supply* of food, which it hath fed on: Or, as the *Liver* having drawn down and made bloud from the nourishment in the stomach, diffuseth and spreadeth abroad, and sends to every part some: So *Faith* having fed upon Christ, doth here send down nourishment to all the *graces*: or, as in a *Feast*, you send portions to your poor brethren; so *Faith* having *feasted* it selfe on *Christ*, sends down portions to her sister *graces*. All our *graces* have a *dependance* on Faith, and *Faith* on *Christ*; our *Graces* depend on Faith as a *Mediatour* to our *Mediatour*: as that grace which hath *immediately* to do with *Christ*, from whence it fetcheth supply and provision for all the rest. That is the second benefit faith is here to be acted for.

3. The third benefit that Faith is here to be exercised on *Christ* for, is the *further subduing and conquering of our corruptions*. Faith hath a *double work* to do; It works in *Heaven*, and it works in *Earth*: As it works in *Heaven* for the justification

of a sin, so it works in *earth* for the mortification of sin; and here in this *Ordinance* is faith acted on *Christ* for the further *killing* of sin. Faith hath a speciall art in going over to *Christ*, and fetching from him such helpe as is sutable to the necessities of the soul. If we be *weak* in Graces, Faith can goe over to *Christ* for the strengthening of them. If *corruptions* be strong, Faith can goe over to *Christ* for the subduing, and conquering of them. And by making use of the merit, power, promise, Spirit of *Christ*, gets strength from him for the subduing of unruly lusts, untamed corruptions. "Why, will Faith say, Lord, "thou hast *promised* to subdue my corruptions, and thou art *able* to subdue all to thy self, Oh! therefore set thy *power* against the power of my lusts. These sons of *Zerviah* are too strong for me, but not for thee: I am *burthened* with a dead heart, a hard heart, unbelieving heart, &c. "But never was there *heart* so hard, but thou canst break it, never *heart* so dead, but thou canst *quicken* it. There is *life* enough in thee for all the sons and daughters of *death* in the world, Oh! that therefore thou wouldst *quicken* me, that thou wouldst break me-----Thus doth Faith

Faith make use of Christ here for the *subduing* of corruptions.

And let me tell you, there is a speciall art, dexterity and skill which faith hath, whereby it forms such *conceptions* of Christ, as are ever *sutable* to the present necessity of the soul, whereby it gets more speedy relief.

1. If there be a *return of guilt* upon the soul, and burthen upon the conscience, Faith looks upon Christ in *blood*, Christ a Priest, a Sacrifice for sin.

2. If the soul labour under *ignorance*, Faith looks upon him as the great Prophet Joh. 6. 45. of the Church; and faith, Lord, thou hast Isa. 14. 13. taken upon thee to be the great Prophet of Jer. 31. 34 the Church, thou hast promised we shall be all taught of God. Oh! therefore teach me, instruct me, &c. It is not so sutable to look upon Christ as a Priest, when we desire he should doe the work of a Prophet.

3. If we be weak in grace, faith looks upon him as the universall fountain and principle of grace, one who hath all fullnes in him, able to fill a world of hearts with grace, though they were never so barren or empty; and so goes over to him for strengthening, &c.

4. If we labour under the pollution of Mal. 3. 2. sin,

sin, faith looks upon Christ as a refiner, a purifier, a purger of his people from sin. As
 Eph. 5. 6. one who came not only to be a Redeemer,
 Tit. 2. 4. but a refiner; not only a Saviour, but a sanctifier of his people, *Ephes. 5. 26. Titus 2. 14.*

5. And so, if corruptions be strong, faith looks upon him as a King, who is able to subdue and conquer unruly affections, and to bring every thing into subjection to himself.

God hath not only furnished Christ with fulnesse of supply to answer every need of the soul, but God hath given to Christ diversity of titles, that we might conceive of him not only as a full, but as a sutable good to every necessity of the soul. And God, having thus diversly represented *Christ* to our understandings, as a Prophet, a Priest, a King, a Refiner, &c. Faith doth form such conceptions of *Christ*, as are most sutable to the present necessity of the soul.

*Unus filius
 sine peccato,
 10. nullus
 sine tentatione.*

4. A fourth benefit for which Faith may be exercised in this Ordinance, is for deliverance out of temptations. Thou hast been
 1 Cor. 10. long assaulted by Satan; thou hast felt the
 12. blows and buffets of Satan many years;
 2 Cor. 12. 9. God hath not only promised to support thee and succour thee in this condition,

dition, but God hath promised to deliver thee out of this condition, *Rom. 16. 20.*

Rom. 16.

20.

The God of peace shall tread down Satan under your feet shortly. Why now exercise faith to sue out these promises God hath made, goe over to *Christ*, not only for strength and support in the condition, but for victory and deliverance out of it. These daies, they are not only Gods sealing, but Gods performing dayes: God doth not only here put his seal to every Promise folded up in the Covenant, but he is ready here to make performance of the things he hath promised. And therefore goe gather a catalogue of promises, which sutes with thy condition, spread them before God, and here come sue them out in this Ordinance.

Thus you see the first grace which is to be exercised in this Ordinance, namely *Faith*. And I have shewed you, 1. What Act, 2. Upon what Object, 3. For what benefits faith is here to be exercised. I have named four, but here is not all; the Sacrament is the seal of the whole Covenant, and what ever particular benefits are folded up in the great draught and Covenant of God, here you may exercise faith for the compassing and obtaining of them. Where ever

E

there

there is a promise in the Word, there is work for faith to sue it out in this Ordinance, which is the seal to all, &c.

By the way then, this may discover to us, where the fault is, when we return home, our faith never the more strengthened, our hearts never the more warm'd, our graces never the more nourished, our corruptions never the more weakned. It is a shrewd sign faith did not play it's part in the mount. It is great suspicion that your faith did *succumbere in conatu*, did fail and sink in the encounter. Faith was intrusted in this imployment to goe over to Christ for these benefits, and thy faith did fail in the undertaking, therefore God suspends the bestowing of these benefits, because thou suspendest thy faith.

A man may halt after his striving with God, and yet overcome, as *Jacob* did; but when a mans spirit doth halt in striving with God, when we doe not strive fully with God, there is little hope of prevailing. Well then, if thou see not the fruit and benefit thou expected to come into thy soul in the use of this Ordinance, charge thy faith with it, and bewail the weaknesse of it: and for the future put it to it's burden, let it have it's full and perfect work, and thou wilt

wilt then finde the comfort and fruit of it: Never did faith touch Christ in any Ordinance, but vertue came from him. But so much for the first Grace----

2. A second grace which is here to be exercised in the use of this Ordinance; and requisite to the sanctification of God in it, is *Repentance.*

2. Grace to be exercised.

The Sacraments they are the crucifixes of Christ, in which Christ is represented as crucified afresh before our eyes: the bread broken doth preach unto us the breaking of Christ: The wine poured forth doth preach unto us the blood of Christ poured forth for our sins. And who is it that can with the eye of faith, look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ, but with a bleeding soul? God hath made in nature the same organ for seeing and weeping: And in grace he who sees clearly, weeps thorowly; *Lam. 3. 5. The eye will affect the heart.*

The Passeeover under the Law was to be eaten with bitter herbs: So Christ the true Passeeover is here to be eaten with bitterness of soul: as it was prophesied; *They shall look on him whom they have pierced, and shall lament and mourn, first seeing, and*
E 2
then

then Weeping, &c. Zech. 12. 10.

There is a twotold mourning,

1. Historicall; 2. Spirituall.

1. Historicall mourning; there is a naturall tenderneſſe in men and women, whereby their hearts doe yern and melt to hear the relation, or behold the ſight of ſome ſad Story. Such an one as *Auguſtine* confeſſeth he had when he read the ſad Story of *Dido*: and yet his heart was hard, he could not mourn for ſin. Or ſuch an one as they had, whom Chriſt blamed in the Goſpel, who lamented the cruell uſage of Chriſt out of naturall compaſſion only; to whom he ſaith, *O daughters of Jeruſalem, Weep not for me. Of this the Father ſpeaks, It is not neceſſary you lament his paſſion, ſo much as your finnes, which have cauſed his paſſion.* There is a kinde of naturall tenderneſſe in men and women, which yet is often joyned with hardneſſe of heart for ſinne. As an Historicall faith, with ſpirituall unbelief, and an Historicall love, with ſpirituall enmity: ſo a naturall tenderneſſe, with ſpirituall hardneſſe of heart for ſin.

2. There is a ſpirituall mourning, which ariſeth from ſpirituall grounds and cauſes, and tends to ſpirituall ends. A ſorrow which is cauſed by faith, looking upon heart-

*Homi
non eſt ne-
ceſſarium
ut Chriſtū
in ipſius
paſſione de-
ploret; ſed
magis ut
ſeipſum in
Chriſto.*

heart-melting promises, or taking up heart-breaking considerations, or beholding a heart-softning object, by which Faith doth draw waters out of the fountains of the soul for sinne, as you have it, 1 Sam. 7. 6. they drew water (as out of a Well) and poured it forth before the Lord. And this is that sorrow which is here to be exercised, which will melt and mellow the heart, and cause it to be more fruitfull in obedience. Never doth the garden of graces better grow, then after such a showre of repentant tears. And therefore doth God preserve these springs in the soul, to water the seeds of grace, and make us more fruitfull, which it surely doth when they are Sun-shine showres, such showres wherein the Sun appears, Christ is not hid from the eye of faith.

And, my brethren, here are many things in this Ordinance, which if but looked upon with the eye of faith, will open all the springs of sorrow in the soul, and call forth all the waters in him. *Bellarmine* he laies down twelve considerations to provoke sorrow, as the mileries of mankinde by nature, the sad condition of the souls in Purgatorie, and such like stuff. But we need not be beholding to him for such considerations as these to occasion mourn-

ing. Here is enough in the Sacrament presented to the eye of faith, to open all the Springs thou hast, and if thou had a fountain of teares, to spend them all for sin. We will name some particulars here which draw out mournings.

1. Here is a discovery of the love and sweetnesse of God, in giving his Sonne to die for us. *So God loved the World, &c.* enough to cause us to mourn that ever we offended. "Oh that God should be more
"tender to us then to his own Sonne, not
"spare his Sonne that he might spare us,
"give him to die, that we might live, pour
"the curse upon him, that the blessing
"might be poured on us ! O how should
this affect us ! Who can think of this and
with-hold from tears ?

*Quis tem-
peret à la-
crymis ?*

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts, 1. The sufferings of Christ, *in se*, in themselves, as those upon his body; what breakings? what woundings? what scourgings? what crownings, piercings, did he endure in his body? and those in his soul: What conflicts and strugglings did he undergo with the wrath of God, the terrours of death, the powers of darknesse? Oh what weight, what burden, what

what wrath did he undergoe when his soul was heavy unto death ? beset with terrors, as the word signifies, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipt of, it would have sunk them into hell ; nay, it made him, who was God as well as man, sanctified by the Spirit, supported with the Deity, comforted by Angels, sweat such a sweat as never man sweat ; drops, clods of blood, as the word implies.

2. Consider them *in causa*, as the meriting cause of all our good, the procurers of all our peace, salvation, &c.

He was wounded, that we might be healed, scourged, that we might be solaced, drunk the cup of wrath, a bitter cup, to procure all our sweet draughts: he was slain, saith *Dan.* but not for himself; *He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and by his stripes are we healed. Isa. 53.5,8.*

3. Consider them as *effectus peccati*, as the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy and stony hearts. Oh will the soul say ! it hath bin I who have been the traitour, the murderer, my sins which have bin bloody instruments to slay the Lord of

πεῖλον
Undequāq;
tristis, vai-
de tristis,
Pastor.

Supra mo-
dum agens
Scip.

Obscurus
terroribus,
Ar. R.

ὁ σὺ θεῶν.
ἐστὶς αὐ-
τῷ,

tanquam
grumi san-
guinis.

17 187

Dan. 9. 6

Solvere ge-
licidium.

Ezek 18.

glory. I have sinn'd, thou suffer'd, 'twas
 1 that did eat the sowre grapes, yet thy teeth
 were set on edge ; I have been thy death,
 yet thy death hath given me life ; I have
 wounded thee, yet thou hast healed me; yea,
 and even out of that wound my sins made,
 thou sent a plaister to heal me, This consi-
 deration must needs fill the heart with sor-
 row, *Zech. 12. 10. They shall look upon him
 whom they have pierced, and how shall this
 sight affect them? why it follows, They shall
 mourn and be in bitterness of soul, as one in
 bitterness for their first-born.*

They say, if one man kill another, and you
 bring the murtherer into the place, where
 the slain person lies, the dead will bleed a-
 fresh : We are the murtherers of *Christ*,
 and we come here to an Ordinance where
Christ is represented in his blood, as broken
 and wounded for our sins. O! that our hearts
 might bleed [as he bleeds afresh to us; so that
 we might bleed afresh to him. A Prince wil
 weep himself when the Page is whipped for
 him : but how should the Page mourn when
 the Prince is scourged for him ? My Bre-
 thren, there is infinite more disproportion
 between *Christ* and us, then between the
 Prince and the Page, the Lord and the slave.
 And how can we then look upon him as
 wounded,

wounded, scourged, pierced for us, and not be affected with, afflicted for our *sins*, the cause of it. *Bernard* saith, * If thou would be conformable to *Christ* (in the Sacrament) as thou beholdest a broken and a bleeding *Christ* ; so labour to behold him with a broken bleeding heart. Look on him in this *Ordinance*, as *Mary* looked upon him on the Crosse ; when *Simeons* Prophecie was fulfilled, that a sword should passe thorow her soul, *Luk.* 2. 35. for then indeed did a sword passe thorow her soul, when she saw him pierced on the Crosse : so when you see him pierced and broken in the Sacrament , which is the lively representation of *Christ* broken ; Oh, that then it might be as a spear to our hearts ! as a word to our spirits , that we by our sins have wounded and pierced him !

This is the second grace to be exercised in this *Ordinance*. And beside these two there are many more to be exercised here, *viz.* Our love to God , our hungry and thirsting after *Christ*. There is that in *Christ* represented to the eye of faith in this Sacrament, that calls out for all the affections, dispositions, and desires in you ; You cannot see *Christ* here , but it will make every grace within you stir, every disposition

* Si vis ip-
sum cogno-
scere, sicut
se fregit,
ita te fra-
ge.

on within you to move, every wheel go. Who can see him, but love him, who is to exceeding lovely? Who can see him, but prize him, who is so exceeding precious? Who can see him but desire him, who is to exceeding desirable? Who can see him but delight in him, who is the joy and delight of the soul? You cannot possibly see him here, but all the powers of the soul will be up. 1. Your judgments to prize him, your wills to chuse him, and make a new match with him; your affections to love him, embrace him, delight in him. And the clearer your sight is here of *Christ* by faith, the more will your hearts be stirred, your spirits moved. Men that sit here as logs and lumps of clay, never stirred, never taken up, they see not *Christ*, they see no higher then the table, the Bread and Wine, and therefore dead and senseless. Oh! but if one crevice of your hearts were opened, to let in but one beam, one glimpse of *Christ*, it would set you all on a burning heavenly fire, this would warm you indeed. But besides these graces to be exercised, there is required some demeanours in the soul, in this Ordinance, if we would sanctifie God in it.

1. An humble and holy reverence, which is the fruit of that dread and fear of God
which

which is in the heart. There is abundance of lightnesse, loosnesse and vanity in the spirits of men by nature. And the Majesty and dread of that great God, with whom we have to do in this Ordinance. must consolidate, and make our spirits weighty in these great Ordinances. The Sacrament is called an *Eucharist*, it is a gratulatory service, and God is fearfull in praises, *Exod. 15. 11.* which hath speciall respect to the affection wherewith you are to praise him.

*εὐχαριστία,
gratulationis
beneficiorum
recordatio.*

2. There is required a discharge and dismissal of all worldly thoughts and businesses. When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley. Thou art now to go up to the Mount, where God appears. Oh! leave all your servile affections, your worldly thoughts in the valley. And if any enter, do as *Abraham* did by the birds that would have eaten up his sacrifice, chase them away; do by them as you do by straggling beggars, give them their passe, and send them away.

In the Temple, though there was so much flesh for sacrifice, yet there was not one flie appeared stirring; oh that it might be so with us this day! that not one thought might arise upon our hearts, unsutable to the

the place and work in hand. It is a thing unbefitting these great employments, to have our hearts and thoughts taken up with other businesse; what have you to do here with your shops, your bags, your chests? what have you here to do with things of this world?

Quid pro-
ficis iure-
ditationes
tue in lege
Dii sint,
& ipse in
se ipsis su-
re lege
sint?
Bern in
Cant.

Oh make not this place an Exchange, a Shop for merchandise, men are not able to do *businesse* in a crowd, nor you so great a businesse as this, in a crowd of thoughts. But this is the misery, you are *servants* and *slaves* to the world at other times, and therefore the world will *master* you now. If you passe over your hearts to the service of the world at other times, the world will make you *serve* it now. Because you have not *spirituall* hearts, in your *temporall* employments, therefore have you *carnall* hearts in your *spirituall* employments. The lesse of the *Sabbath* in the week, the more you shall finde of the week in the *Sabbath*. The lesse *spirituall* you are in affairs of earth, the more *carnall* you will be in the employments of *Heaven*. This is certain, if the world once take your heart, it will take your head also. I say, if ever the world *leaven* your hearts, it will also *poys-son* your heads; it is a leaven diffuleth it self thorow

thorow the whole man. And therefore as *Christ* said of the leaven of the *Pharisees*, *Take heed of the leaven of the Pharisees, b. e. Hypocrisie*: (for if once the heart be leaven'd with that, it will sour the head: if the *Principles* are unsound, then are the *purposes* also, and performances too, &c.) So I say here, beware of the leaven of worldly-mindednesse, if ever you would sanctifie God in this Ordinance. Beware of that, this will sour the soul, and make all you doe to be carnall and fleshly. I tell you, if you be servants to the world at other times, the world will *command* and *master* you now. Thus much shall serve for the second generall Head, *What is required in the time for the sanctification of this Ordinance*. We come to the third.

To the sanctifying God in an Ordinance, is required something after. And

That now which is required afterward, is, That you labour to see the fruit of this Ordinance to runne down thorow your lives. Thou exercisedst faith, labour to see thy heart more established in *assurance of pardon*. See thy *graces* more strengthened, thy *corruptions* more weakned. I will name only two things which are to follow the performance of this Ordinance,
it

if ever you would sanctifie God in it.

- § 1. *Thankfulnesse.*
§ 2. *Obedience.*

*Gratie
nullun
certius sz
nam quam
gratie.
Aug.*

1. Thankfulness: Return home now, as thy heart full of the *benefits* of the Lord; to thy heart full of *praises* to the Lord. Angels employments are most suitable to Angels food: thou hast had Angels food; and let thy heart return *Angels* retribution, praise and thanksgiving. If God do but *feed* your bodies; there is none, I hope, such *beasts*, as will not return the retribution of *praises*: And will you be slow and backward to it, when he hath fed your souls? Shall we blesse God for a *Crumb*, and not for a *Christ*? Other mercies are but crumbs in comparison of this rich mercie, and shall our hearts favour them so much, and not relish these? * Other mercies he gives to his enemies, wicked men may run away with the greatest *portion* of belly-blessings; but these he only bestows on his friends: and shall we be unthankfull for them? How ever *carnall* men are most taken with carnall things; yet sure I am, those who are *spirituall*, as they are most *apprehensive* of spirituall wants; to the greatest *layings* out of their spirits in thankfulness, is for spirituall enjoyments.

What's

* *Divitie
dantur.*

1. *Bonis,
ne puten-
tur mala.*

2. *Malis, ne
putentur
bona.*

3. *Multis,
ne puten-
tur magna.*

What's corn and wine, &c. to this? This is a mercy in which all other mercies are folded up, the *summum genus* of mercy, the top-mercy. God doth *eminently* contain all other comforts; and therefore in the want of all he can cheer the heart, *Hab.* 3.7. So Christ doth *eminently* contain all other mercies, and in the want of all, Christ enjoyed, is exceeding great reward. Nay, all mercies are not only folded up in him, and intail'd to him, but he sweetens and sanctifies every mercy. Let us then return home as full of the blessing from on high, so full of praises to the most high. Thankfulness is the great grace to be exercised in, and thankfulness is the great grace to be exercised after; and therefore while the present sense of this mercie warms your hearts, let the heat of it burst forth into thankfulness towards God; it is the most *sutable* service, and the most *sutable* time to return it. The best time to have *thankfulness* in our hearts, is when we can look there, and finde the mercy for which we praise him also. The best time for praises and thankfulness in our mouths, is when we have the blessing in our *hands*. Well then, all you who are right partakers of this Ordinance, summon up your hearts to return

*Quid tibi
sufficit, si
Christus
non suffi-
cit? Chri-
stum habes,
omnia ha-
bes.
Omne bonū
aut ipse est
aut ab ip-
so. Aug. de
doct. Chri.*

return thankfulnesse to God. And let your thankfulnesse carry some *proportion* with the *mercy*. The mercy is great, doe but measure it in all the dimensions of it, How high? How deep? How broad a mercy? pardoning, purging mercy, and how long? even to all eternity; And as the mercy is great, so should be the praises. (The more a mans *apprehensions* are enwidened to conceive of the vastnesse and greatnesse of the mercy, the more will the affections be enlarged to praise him for it. There was never man that did know the *preciousnesse* of Christ, and his own need of him, in respect of pardon, purging, and his own unworthinesse to partake of so glorious a mercy, but had his heart mightily enlarged to praise God for it. This is that then which God expects at your hands, after he hath filled you with the *blessing* of Heaven, that you should *return praises* to Heaven. Though he doth not reap where he doth not sowe, as that idle servant charged him; yet where God *sowes* blessings, he expects to *reap* praises. Where there is a *flood* of mercy, he looks for a *stream* of *thankfullnesse*. O! then let us proportion our returns to our receits, let us set up monuments of praise in our hearts and lives for this great mercy;
Say

Say with *David*, *Blesse the Lord, oh my soul!* &c. Psal. 103.

2. The second thing required after this Ordinance, is obedience, and fruitfulness. That now for the time to come, you should apply your hearts to walk more worthy of God, unto all manner of pleasing: 1. That we should have our hearts further set against sin: 2. That we should have our hearts further strengthened to service.

1. Get your hearts now further set against sin. Oh? let your souls say, "Hath God been to gracious, as to *renew* and confirm my *pardon*, and shall I again *dishonour* him? Hath he *wiped off* my former *scores*, and shall I run on *afresh* to offend him? Hath he taken off my former *burthen*, and cast it on the back of his dear Son, and shall I again lay *more* load upon him? Hath he spoken *peace* to me in his Ordinance, and shall I again *return* to folly? No, far be it from me, *I have washed my feet*, how shall I again *defile* them? *I have put off my coat*, how shall I again *put it on*? saith the Christian soul. Prophane men, they do by their *sins*, as the *Serpent* with his *poysen*, lay it aside when they go to *drinke*, but after ward take it up: Or, as men do with a *garment*, put it off

2 Pet. 2. 22

IIa. 30. 22.

at night, but put it on in the morning. And this is fearfull, *to return with the dog to the vomit*. But Gods people cast them away, as a *menstruous rag*, never more to have to do with them.

2. Get your hearts further strengthened to service. Here is in this Ordinance a *mutuall* sealing of Covenants between God and you. As God *seals* to thee, so thou *seals* again to God. God seals to the first part of the *Covenant*, pardon, mercy, grace; and thou seals to the second part of it, service, subjection, obedience: God *gives Christ* to thee here in this Ordinance, and thou *gives thy self* back again to Christ. As there is matter of *bounty* from God to thee, so there is matter of *duty* from thee to God; God here in *bounty* bestows Christ upon every humble, broken hearted, and beleeving receiver: They take him, and *re-give* themselves back again to him for subjection and obedience. There was never any soul, to whom God said in this Ordinance, *I am thine*, whose hearts did not eccho again the same to God, Lord, *I am thine*. This *head* is thine to contrive thy glory, this *band* is thine to work for thee, this *heart* is thine to love thee; He that sayes, *my beloved is mine*, sayes again, and *I am his*, Cant.

Cant. 2. 16

Cant. 2. 16. Let us then labour to see our hearts further strengthened to service; let this enable thee to walk,

1 More strongly; The Sacraments are our *spirituall* baitings and refreshments which God affords us to strengthen us in our journey to Heaven: They are spirituall meat and drink to *strengthen* us in the performance of all spirituall obedience; such meat as will not only *enable* a man to work, but to *work* more strongly. And 'tis to be feared, that they who are never the stronger for service, feed not upon the *substance*, but upon the *shadow*, they feed upon the elements, but never taste of Christ the staff of nourishment; and tis true here, the meer *element* is no *nourishment*.

*Putum ele-
men-um
non est ali-
mentum.*

2. More willingly and cheerfully; *Then shall we be able to run the wayes of Gods Commandements*, when God once here enlarges our hearts. It is said of *Jacob*, that when he had been *refreshed* with the presence of God, he plucked up his feet, and went on cheerfully. So here, when the soul hath been refreshed with the *presence* of Christ, he will be able to walk more cheerfully in the wayes of God. The food we feed upon, is Angels food, and will enable us to *Angels* employments, *b. e.* to do,

Psal. 119.

*Si quid bo-
ni tristè
feceris, sit
de te magis
quam a te.
Prosper.*

our work with an *Angels* spirit, with all alacrity, cheerfulness, joy and delight; though not in the same equality, yet in the same quality, though not in the same measure, yet in the same manner. And thus much for the second generall, viz. How we must sanctifie God in an Ordinance.

We will now come to the third generall, which is the reasons why, *Who ever have to do with an Ordinance of God, must sanctifie God in it.*

1. Reason. Because God commands it. God saith he will be sanctified; and Gods will is our law. God doth not only command the substance, but the circumstances; not only the matter of worship, but the manner: And though the matter be good, if the manner of performance be naught, God doth not regard it. You see what he saith to the Jewes, *He that sacrificeth, is as he who killed a man, and he that kills a Lamb, as if he cut off a Dogs head, and he who burneth incense, as he who bleisseth an Idol, Isa. 66. 3.* These seem strange expressions. What, were not these such duties as GOD Commanded? Doth not GOD Command sacrifice, &c. Yes, but

but because they did them not in that *manner* GOD commanded, therefore were they abominable unto him. If therefore, thou gives GOD the *bulk* of outward performance, without the *spirit* of devotion; thou deals by him, as *Prometheus* by *Jupiter*, who did eat the flesh, and present him with nothing but bones, covered over with skinne; Or, to use the Scripture phrase, *you compasse GOD with a lie*, *Hos. 11. 12.* Ho. 11. 12 Thou gives him the *shell* of outward performance, but not the *kernell* of inward devotion: thou gives him a *body* without a *soul*; And as the *body* without the *soul*, is dead, and stinks, so doth that *service* which wants the *spirit*. As *GODS will* doth command *service*, so our *will* and *affections* must perform *service*. Though our *will* must be no instrument of *devising service*, yet it must be an instrument in *performing service*. Though *GOD* will not own *will-worship*, in regard of *prescription*, yet he will own it in regard of *performance*, and none else.

Thus you see God commands it, and therefore, &c.

2. *Reason.* Because otherwile we get

*Impii Pe-
gram lsm-
bunt, sed
indè nec
mel, nec o-
leum fu-
gunt, &c.
Ambr Ser.
de cœna.*

** Nemo bo-
nus qui non
ex malo
bonus.
Aug.*

no good by this Ordinance, no good of comfort, nor none of Grace. If indeed the Sacraments did *ex opere operato*, confer Grace; or if that this Sacrament were an instrument for the begetting of Grace in gracelesse hearts, then might you get good, though you came unpreparedly. The word, it is set up for that end, to be the instrument of regeneration; and therefore, though you come unpreparedly thither, yet you may be wrought upon there. * Many that have come to the Word with purpose to scoff, to taunt, to deride; nay, to insnare, and accuse, who yet have been wrought on there, and sent away other men. Were the Sacraments set up for such an end, to beget grace, where there is no grace, then might you get good, though you come unpreparedly, and un sanctifiedly thither; but as I have told you, it was never set up for such an end: here its true, *habenti dabitur*, to him that hath shall be given; he that hath Grace, shall in the exercise improve his graces; but he that comes gracelesse hither, goes gracelesse away; nay, worse then he came, which is the next Reason.

3. Reason. Because otherwise we get much hurt.

The

The Ordinances are not idle, but operative, they either work for *life*, or they work for *death*. As *Paul* said of the Word, it was the favour of life, and of death; so I may say of every Ordinance. There is never a time you come to hear the Word, but you are set a step neerer Heaven, or hell: so never a time you come to receive the Sacraments, &c. The *fruit* of the tree of Knowledge of good and evil, might be *wholsome* in it self: yet *Adam* did eat his death, when he tasted of it contrary to Gods command. So here the Sacrament, though in it self it be good, yet it becomes the bane and destruction of those souls, who partake thereof unworthily: As the Ordinances of God are *precious* things when God is sanctified in them; so they are *costly* things, when prophan'd. *Hezekiah* knew this full well, and therefore he prays, *Now the good Lord pardon all those who come to seek the God of their Fathers, though they are not prepared according to the preparation of the sanctuary*; he saw the danger of the un sanctified use of ordinances

To be short, it will bring upon thee, 1. Corporall hurt; you see this in the *Corinthians*, 1 Cor. II. 30. *For this cause many are weak and sickly among you, and*

many are fallen asleep. It was some Epidemicall disease, *flagellum inundans*, some over-flowing scourge, whereby God swept away many, in all the quarters of the Church; and will you know what was the ground, what was the reason of it? The *Apostle* tels us; that in the beginning, it was for this cause, *viz.* the prophanation, or un sanctified use of this Ordinance, there was *mors in olla*, death in the cup, they partaked of the cup of the Lord unworthily. & drank their own death in it; the cup of life was become a cup of death; the blood of pardon, a cup of guilt.

2. Spirituall hurt, though God do not break out in visible judgements upon the *carcases* of men as formerly; yet the curse of God eats secretly into the *consciences* of men. You cause God to give you up to blindness of minde, hardness of heart, and these are curses with a witness; the curse of curses is a hard heart.

3. It puts you in danger of eternall judgment. The *Apostle* tels you so, 1 Cor. 11. 29. *He that eats and drinks unworthily, eats and drinks his own damnation: Better, saith * Ambrose, that a milstone were tied about thy neck, and thou cast into the midst of the sea; then to take the least bit*

* Melius
erat mola
asynaria
col'o alli-
gata mergi
in pelagus,
quam illo-
ri a consci-
entia de
maxu Do-
mini buc-
cellam ac-
cipere.
Ambr. de
coenag.

of bread, or drop of wine from the Minister, with an unsanctified heart, and polluted conscience. And thus much for the doctrinall part, we will now come to the Application.

Use 1. If so, that whoever hath to doe with an Ordinance, must sanctifie God in it; and that there is so much required before, so much in the time, so much afterward, Oh! How few then shall we finde, that sanctifie God in this Ordinance? Some there are, who openly prophane this Ordinance, some who steal a draught of damnation to themselves, your close and civil men; this is the difference, where the common prophane man goes to Hell the plain road way, this man steals to Hell behinde the hedge; And indeed, the best of men do not sanctifie God as they ought in them. Alas, what preparation before we come upon these Ordinances? What exciting and stirring up of our graces? What exercise of grace here? Faith, Repentance? What thankfulness? What obedience afterwards? Where is the fruit of so many Sermons, Sacraments? have they not been like rain that falls on the rocks? Are not all these like so many clouds, which passe over our heads, and leave never a drop of moisture behinde?

Are

Applicati-
on of the
second
Doctrine.

Are we not like *Pharaohs* lean Kine, never the fatter for all our feeding? Are we not like men sick of an *Atrophy*, who, though they feed upon never so good nourishment, yet they grow not thereby? Doe we not shame our meat, discredit those heavenly dainties, that we thrive no more by them? Other ages, like *Leah*, were bleer-eyed, but fruitfull: ours like *Rachel*, beautifull, but yet barren: We answer not Gods care and cost towards us; we profit not; we grow not; and what's the reason? Because we do not sanctifie God as we ought in these Ordinances; therefore are we so weak in faith, therefore so feeble in grace; therefore corruptions so strong in us: they who look the Ordinances should be means for the perfecting of their sanctification, they must labour to sanctifie God in them.

Use 2. Is it so? Then it behoves us to enquire, whether we have sanctified God in these Ordinances. We have to do with Gods Ordinances daily, you see God requires, who ever have to do with his Ordinances, should sanctifie God in them. Let us then ask the Question of our selves: Have I sanctified God in this Ordinance? I have often come to the Sacrament, but
have

have I sanctified God in it ? Now you might know this by looking over the things : 1. Precedent : 2. Concomitant : 3. Subsequent. But at this time I shall follow this method : Would you know whether you have sanctified God in this Ordinance ; see then, whether you have observed : 1. *Gods* order : 2. *Gods* rules : 3. *Gods* ends ; and this before your coming. 2. Whether you have exercised *Gods* graces in the time. 3. Whether you have returned with *Gods* quickenings, *Gods* enlargements, *Gods* inablements afterward.

1. See whether you have observed *Gods* order. Now *Gods* order is this, to justify a man, put on him the Wedding Garment ; to sanctifie a man, to beget him anew before he bring him on this Ordinance. 1. Art thou then justified ? Hath *God* given thee an interest in Christ ? Hath he discovered thy sins to thee ? Hath he humbled thy soul under the sense and burthen of sinne ? Hath he revealed to thee what footing and ground there is in the Word, for receiving gracelesse persons to life ? Hath he cleared to thee the truth, fulnesse, freenesse, goodnes of the promise ? Hath he brought thy soul over to assent to the truth, imbrace the goodnesse,

nesse, rest upon the firmnesse of it ; and to bring all this home to thy own soul ? Thou art a man who art justified, and *God* calls thee hither to put his Seal to thy evidence, that thou maiest be assured for ever, that *Christ* is thine, and thou *Christs*.

2. Art thou a man sanctified, renewed, regenerated ? Hath *God* wrought a thorow, an universall, spirituall change ? I say, spirituall ; not a partiall, morall, formall change, but a spirituall, reall, universall change. That thou hast a new judgement, new will, new affections ; whereas before there was disagreement, now there is a blessed conformity between *God* and thee in all things ; thou seest as *God* sees, loves as *God* loves ; thou differs as much from thy self, as if another soul lived in the same body ; *Thou wert once darknesse, now light in the Lord*, once dead, now alive, once blinde, now seest ? Thou art a man whom *God* calls hither to strengthen and nourish his own work in thee. As the maid whom *Christ* raised from death, he said, *Give her meat* ; so *Christ* having raised thee from the death of sin to the life of grace, he calls thee hither, that thou may have meat for the nourishment of spirituall life in thee ; and this is *Gods order*.

2. You may know whether you have sanctified God in an Ordinance, if you examine, whether you have observed Gods rules. Now the grand rule is Preparation, which lies in

two things: { 1. In *Examination*.
2. *Excitation* of our graces.

1. *Examination*, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat, &c.* which examination is more generall or more speciall.

1. More generall, of all our sins; those before, and those after our effectuall calling.

2. Of our Graces. 1. What knowledge of God : 2. What faith : 3. What repentance : 4. What love : 5. What hunger and thirst, &c.

2. It is more speciall : 1. How the soul hath carried it self under former *Sacraments*, and in particular since the last *Sacrament* ; what good it hath gotten ; what more strength of faith; what more weakning of corruption; what more ability to serve God; and what evil it hath done, all which should be set on upon the soul, with the many aggravations, being sins against vows, promises, against covenant, which doth add much guilt to sin, and double the offence.

2. The

3. The soul is to examine it self, how it stands for present ; what aptnesse, what fitnesse for the duty ; what sacramentall sorrow; what faith to close with God in the present offer, what fitnesse to joyn with it's fellow-members in holy *communion* and love; what hungring and thirsting after *Christ* in this Ordinance ; what spirituall appetite; what present disposition of soul to renew bonds and covenants with *God* in this Ordinance.

Of these and the like are we to examine our selves; that's the first.

2. There is required *Excitation* of our graces, that we stir up our faith, our repentance, our hunger and thirst, &c.

1. Our faith to close with a new offer of *Christ*. 2. Our repentance to mourn afresh : our hunger and thirst after *Christ* tendered here. These are Gods rules, and if observed, God is sanctified ; and that is the second.

3. You may know whether you have sanctified God in this Ordinance, if you examine whether you have observed Gods ends. Now Gods ends are many, viz. 1. To glorifie God. 2. To get strength against our corruptions. 3. To get increases for our graces. But I shall only name one, set down

down by the Apostle, 1 Cor. 11, 23. *Do this in remembrance of me.* Christ did a great work for us, and he is desirous it may not be forgotten ; He hath taken care it should be remembred both in Heaven and in Earth. As he remembers it in Heaven, it being a part of his intercession for us there, to represent his bloud and sufferings before God ; As under the Law, the Priest, when he had offered the sacrifice, was to goe with the bloud before the Altar and Mercy-seat, and shew it to the Lord : So Christ, having offered himself a Sacrifice, presents his bloud within the vail, appearing in the presence of God to intercede for us. And as he hath taken care to remember it in Heaven ; so he hath taken care to keep it in remembrance on earth. And therefore he hath set up this Ordinance, to shew forth his death, to put us in minde of his sufferings : and chargeth us to do this in remembrance of him. And when we observe this end truly and rightly as we ought, then do we sanctifie God in this Ordinance ; I say truly and rightly, for every remembrance will not serve the turn.

1. It must be a cordiall and hearty remembrance; we must remember him with an affected heart; in Religion, * what the heart doth

H-c. b. 9 24

* Quod cor
non facit,
non fir.

doth not, is not done : Many remember him in a bare historicall way ; to recount his sorrows, and yet their heart not affected. It is not enough to remember Christ in the head, but you must remember him in the heart ; words of knowledge imply affection : It must be cordiall. 2. It must be a gratefull and thankfull remembrance ; and there is great cause, it is the top-mercy, that which purchased all for us ; Look on all comming swimming in a stream of blood ; See upon all your mercies engraven, The price of blood ; and you will see great cause to be thankfull. 3. It must be a mourning, bleeding remembrance : So to look on him pierced, as to be pierced ; on him wounded, as to be wounded, &c. And indeed, who can look upon *Christ* in blood, who can behold what he hath suffered, and conceive himself to be the Actour of all this, and yet the sharer in all the fruit and benefit ; for though we were Actours of it, yet he put us not out of his Will and Testament ; he did not except against us in the partaking the fruit of it : who can thus behold him, but must weep over *Christ*, as the old Prophet over the other ; alas my brother, alas my brother ! so, alas my *Christ*, alas my *Christ* ! 4. It must be a crucifying

crucifying remembrance ; such a remembrance of Christ crucified, as crucifies our sinfull affections, our lusts and corruptions, as deals by sin, as sin hath dealt by *Christ* ; kills sin, as sin hath killed *Christ* , O ! say, shall I give life to that which hath been the death of *Christ* ? shall I cherish that hath killed *Christ* ? shall I take pleasure in that hath been so bitter to *Christ* ? shall I count that light which hath been so heavy to him ? shall I love and bosom the knife hath killed my Husband ? Under the Law, if an *Ox* goared a man, the *Ox* was to die ; and shall sin kill Christ, and shall it not die for it ? Such a crucifying remembrance it must be, as makes us take up weapons against sin ; And he that thus remembers *Christ*, observes Gods end, and he who observes Gods ends, doth sanctifie God in his Ordinance.

*Pro me
Dei filius
jugulatus,
& iterum
me peccare
delectat.*

Well then, would you know whether you have sanctified God in this Ordinance ; see if you have observed *Gods* order, *Gods* rules, *Gods* ends, before you come ; and so much for the first.

2. Would you know whether you have sanctified *God* in this Ordinance, see if you have exercised *Gods* graces in the time ; what those are, and how to be
G exercised,

exercised, I have shewed at large.

3. See whether you doe return home with *Gods* quicknings, with *Gods* enlargements, with *Gods* inablements? Are you more humble? more serviceable? Are you more thankfull? Doe you finde corruptions weakned? your graces strengthened? Doth your endeavours afterward answer your care and conscience before? Is your heart set further against sinne? Are the waies of God more lovely to you? Are your sou's knit neerer to God, your spirits more inflamed with love of him? These are plain demonstrations that you have sanctified God in this Ordinance, and that God hath sanctified it to you. But now on the contrary, let me tell you: 1. If thou hast broken *Gods order* and method; that thou hast come hither in a gracelesse, Christlesse condition, the soul never yet awakened to see sin, and be humbled for it. Thou knowst what sin is in the Catechisme, but dost not know what sin is upon the conscience; Thou canst tell me what faith is in the book, but art not acquainted with the working of it in thy soul; and what repentance is, but yet a stranger to it; The day is yet to come wherein thou set thy self to mourn, and break thy heart for sinne.

Where

Where are the chambers ? where the closets ? where the bed-sides ? that can bear witness of thy mourning for sin ? And yet dost thou come ? Thou breakst Gods order, and so art a prophaner of this holy Table. 2. If thou breakst Gods rules, that thou dost not prepare thy self by examination and excitation of thy graces, but rushest into Gods presence, breaks in upon this Ordinance, without any futable affections to it, thou art a prophaner of this Ordinance, &c. 3. If thou dost not observe Gods ends, but comes hither, as many doe : either to avoid scandall, or the censures of men ; or, for custome, or, for fashion sake, because others come, therefore thou wilt not stay away ; or (which I cannot expresse with abhorrence and detestation enough) because thou shalt sit at thy Masters Table that day, and goe into the fields afterward. Thou art a prophaner of this Ordinance ; And, Oh ! that we had some *Tirshatha* to drive these away : We read in *Ezra* 2. 61, 62. that *Tirshatha* would not suffer the sons of *Kosse* and *Barzilli* to eat of the holy things, because their genealogies were not found registred among them : If thou be not in the book of life, if

thy name be not written in the genealogies of the *Saints*, thou art not fit to come.

In the want of coercive power to fence this Ordinance, give me leave to put a few places to you to consider: The first is in *Tit. 1. 15. To the unclean all is unclean.* The second is in *Pr. 21. 27. The prayers of the wicked are abomination.* The third, *Psa. 66. 18. He that regardeth iniquity in his heart, &c. though he never come to act it in this life, God will not regard his prayers:* The fourth, *Psa. 50. 16. What hast thou to doe, to take my covenant into thy mouth, and hatest to be reformed, &c.* And if this will not prevail, reade and tremble, thou prophane person, *1 Cor. 11. 29. He that eateth and drinketh unworthily, &c. He is made guilty of Christs death, as Pilate, Herod, Judas, the Souldiers were, he eats and drinks damnation to himself, and for this cause many were sick, weak and fallen asleepe; and to this add the example of the unbidden guest, who came without a Wedding Garment, it fared ill with them that came not, but worse with him, which tells us, an un sanctified presence is worse then a prophane absence. But yet wilt thou adventure? Dost thou finde any thing in the Sacrament to incourage thee to come? Let us look upon it under the severall names*

and

and notions, under which it's presented.

1. It's called a Seal, and is the Sacrament any incouragement to thee under this notion, unto whom the Word doth promise nothing, the Sacrament seals nothing? but the Word promiseth nothing to unregenerate men. All Gods Word is against thee, nothing for thee, and therefore here is but poor encouragement, the seal annexed to a Deed, doth confirm it to none, but such to whom the Deed was made: so here, the Sacrament being the seal of the Covenant, belongs to none, but those to whom the Covenant is made. Now art thou out of Covenant, one that hath no interest in *Christ*? thou hast nothing here.

2. It's called a Communion: 1. A Communion of the members one with another:

2. A communion of the members with the head. Now, till thou be united to *Christ*, thou hast nothing here; *Christ* derives influence only to branches, life only to his members,* he must be in the Son, that hath life from him; he that hath the Son hath life, and he that hath not the Sonne hath not life.

3. It's called a Supper, the Lords Supper. Now, is this any incouragement for thee to come, who art a prophane person?

* *Qui vult
vivere in
capite o-
portet esse
in corpore.
Caput cor-
poris sui
caput, non
alieni.*

The Wedding Supper, and

There are three things requisite in the persons that goe to a supper :

Life.

Appetite.

Apparel.

1. *Life* : Dead men cannot feed; *Christ* never spread his Table for dead men, if thou be not alive, thou art not called hither to feed.

2. *Appetite* : What shall they doe at a supper that have no stomack, no appetite ? And what doe you here who have no hunger, no thirsting after *Christ*, you that never apprehended what the want of *Christ*, nor never knew the worth of *Christ*?

3. *Apparell* : No man will goe naked to a Feast ; your apparell here is the Wedding Garment ; *Christ* for justification, *Christ* for sanctification ; and he that came without this, you see what became of him ; it had been better he had staid away ; it fared better with them then with him. An unsanctified presence will be found as bad as a prophane absence. Those that draw neer to God in an Ordinance, and doe not sanctifie God in it, God will be sanctified upon them ; And that is the third and last Doctrine which we now come unto, viz.

Doct. 3. God Will be sanctified upon every one
who

who do not sanctifie him in his Ordinances. In the prosecution of which, we will shew.

1. What is meant by Gods sanctifying himself on men.

2. Why God will sanctifie himself on those that doe not sanctifie him in Ordinances, and so we shall come to application.

1. For the first, What is meant by Gods sanctifying himself on a man.

For the Answer of which, I conceive that place which I named in the beginning, *Ezekiel cap. 28. ver. 22.* will afford us some helpe; *When I have executed my judgements on her, then will I be sanctified in her.* Upon which *Jerom*, * God is sanctified in the punishment of offenders: so you see it in the *Text*, Gods punishment of *Nadab and Abihu*, was the occasion of the word; *I will be sanctified.*---

*Sāctificatio Dei est
pēna peccantium.

1. Then God doth sanctifie himself on men, when hee inflicts corporall punishments upon men for prophaning his Ordinance: as you see here, and the like, *1 Cor. 11. 29.* *For this cause many are sick,*--- &c.

2. God sanctifies himselfe on men, when hee inflicts spirituall punishment upon

upon men, &c. viz. security, blinde-
nesse, hardnesse, when men doe not walk
sensibly to the light of Ordinances, he
takes away either light or sight, either Or-
dinances or mens eyes, that seeing they
might not see,---&c.

3. God doth sanctifie himself on men
who prophane his Ordinance, when he
doth inflict eternall punishments upon men;
this see in the *I Cor. 11. 29. He who eat-
eth and drinketh unworthily, eateth and
drinketh damnation to himself; that*
which for the present makes him obnox-
ious to damnation, and shall in the end
fix him in flames, lay him in hell, if he doe
not repent; yea, and the deepest cellars in
hell, are for them who have lived in a pro-
phanation of Ordinances. And this in
brieft shall suffice to tell you what is
meant by Gods sanctifying himself upon
men.

We come to the second thing propound-
ed, what are the Reasons God doth sanctifie
himself on those that do not sanctifie him in
Ordinances.

Reas. I. 1. *In terrorem*, for the terrour and
dread of all prophane persons, that when
you hear how God hath punished others,
who have prophaned the Ordinances of
God,

God, you might tremble, and not dare to prophane them. If God should only threaten, and should not sometime execute his displeasure upon such as were prophaners of his Ordinances, men would not fear to prophane them. They would but make children-play of all the threatnings of God, as they did in 2 Pet. 3. 3. *There shall come in the last day, ἐπιταύται, scoffers*, such as shall make children-play of all the threats of God, and look upon them but as harmlesse Bug-bears, to keep them in awe only. But when God doth back a threatening with a punishment, as you see he did here in the Text, and on the *Corinthians*, this strikes dread into the hearts of prophane persons.

2. God doth it in *cantionem*, for warning. That others *παθήματα* might be our *μυθήματα*, others woes, might be our warnings; others sufferings might be standing Sermons to us, preaching this lesson, to beware of the like sin, lest you share in the same punishment; therefore God punishes sin in some, * that others might beware, *Deut. 29. 20. And those which remain shall hear and fear, and do no more wickedly, &c.*

Reas. 2.

* Ne in a-
los grasse-
tur pecca-
tum.

Lots wife was turned into a pillar of salt, to leason thee, saith the Father: Beware

Et te con-
dici.

of

of back-sliding. *Moses* was denied entrance into the Land of *Canaan*, for his murmuring and unbelief, that thou might beware: *David* was punished for his uncleanness, that thou might take heed: The man was stoned for gathering of a few sticks on the *Sabbath day*, to teach us to beware of prophaning the Sabbath. *Jerusalem* was destroyed for her Idolatry, *Babylon* for her pride, *Sodom* for uncleannes, the old world for drunkenness, that these might stand up as warnings to us. As the Apostle shews at large, *1 Cor. 10. 5.* to the 12. *Let us not be Idolaters, as some of them were, &c. All these things happened them for ensamples, and admonition to us.* We may well say of all, *Lege exemplum, ne exemplum fias.* Read the example, lest thou be made an example. Read the example of *Pharaoh*, destroyed for his oppression, contempt of God, and hardness of heart, and beware thou of the same sinnes, lest God make thee an example, &c. Read the example of *Herod* destroyed for his pride, *Jezebel* for her paint, *Saul* for his disobedience; and beware thou of the like sin, lest God destroy thee. And as in all others, so in this sin of prophanation of this Ordinance, God doth thus punish the prophaners

phaners of it, that others might beware of the prophanation; therefore did he punish the *Corinthians* with sicknesse, with death, weaknesse, for the unworthy partaking of this Ordinance, that so they that remained alive, and we that follow them, might beware of the like sin, lest we partake of the like, or a worse punishment; for usually Gods second blows are more heavy then the first: they were the first sufferers for this sin; and if they were so heavily punished, what may we then expect, if we do prophane this Ordinance?

Reason 3. In manifestationem justitie, Reas. 3
to declare his justice against sin. God, he made a threatening against this; and if God should not sometimes punish offenders, either men would think they did not offend, or if they did, that God was not just, because he did not punish. Therefore God to clear his justice, and convince men of sin, doth often sanctifie himself on such as prophane, &c.

4. *Adremovendam scandala*; to take away scandals: as you see he doth sometime punish his own people, because their sins occasion scandall. *Reas. 4.*
God was more dishonoured by the uncleannesse of *David*, then by all the filth of *Sodome*; and therefore,

* Ecce qua
les sunt qui
Christum
colunt !
aut hoc non
est Evan
gelium, aut
vos non es
tis Evan
gelici.

Reas. 5.

fore, because he had caused the name of God to be blasphemed, God punisheth him, though he pardoned him; and as he doth punish his own people, if they sin, because they have given occasion to the wicked, within the Church to blaspheme: so he punishes the wicked, because they give occasion to them, who are without the Church to blaspheme; What will *Heathens, Turks, and Pagans* say? * Behold what manner of persons they are, who worship this *Christ*! This is either no Gospel, or you are no *Gospellers*.

5. Why God doth sanctifie himself on such as do sanctifie him in an Ordinance, is to hold up his great Name, and the purity of his Ordinances. God could no way hold up his dread, his fear, his holinesse, his glory, his purity and truth of his Word, if God should not punish such as prophane his Ordinances. You see what a conceit those had of God in *Psalme 50. vers. 21.* because God did forbear to punish offenders: *When thou sawest a thief, thou consentedst with him. &c. These things hast thou done, and I kept silent, I did not presently come forth to punish thee, to execute my judgments on thee.* And what was the fruit of it? What conceit did this

*Scelerum
patronum.*

this forbearance of God work in those that were guilty. *Thou thought I was altogether such a one as thy self;* that is, that I was one who liked and approved of thy doings; thou thought thou didst not amisse, because I did not punish. Here you see God was wronged by forbearing, and not executing judgment upon offenders: And there was no way for God to clear himself, to hold up his great name, but this way, to make them know what they had done, and therefore it followes: *I will set thy sinnes in order before thine eyes.* Oh! consider this, ye that forget God, lest, &c. So you see, God doth punish offenders, to hold up his great Name, and there is no other way to hold up the name of God, the purity and holinesse of God, but by punishment of offenders; You come to the Sacrament, and you prophane this Ordinance, God hath threatned death and damnation to every unworthy receiver. Why, but you know God doth not execute sentence speedily on you, and therefore you think you do not offend, sure God is pleased with it. And therefore God to uphold his name, the purity of his Ordinance, and make you know what you have done, doth sanctifie himselfe upon those who
do

do not sanctifie him in this *Ordinance*; sometimes in afflicting visible and corporall judgments on offenders, as you see in the *Corinthians*; alwaies invisible and spirituall judgments for the present, and eternall judgment, if you do not repent. And this you see *God* doth to hold up his name, which otherwise would be polluted by men. As in nature for preservation of the whol, particulars perish: Its better one perish, then unity it self: So here, for the preservation of the glory of *God*, (which is worth ten thousand of our lives and souls, as the people said to *David*) *God* doth inflict punishments upon offenders. And there is no other way to preserve or make whol, and repair the honour, glory of *God*, &c. Men that will not learn by the Word, must be taught by works; if the Word will not prevail with you, to forbear the prophanation of his *Ordinances*, then his works come in. If you will be so sensuall and brutish, that you will see nothing to be sin, but what you feel to be sin in *Gods* hand upon you, you shall feel blows enough; *A rod is for the back of a fool*. Take this with you, what ever you will not learn by faith, you shall be taught by sense. *God* makes men feel those things to be evil by sense, which

which by faith they wou'd not beleeeve to be evil. When the Word will not prevail with men to forbear profanation of any Ordinance, or any sin; then from word he goes to works, lays afflictions, judgments, punishments on men. And happy tis if the works bring men again to the word, when *Schola crucis* is *Schola lucis*, when Gods house of correction is a School of instruction: So saith *David*, *Blessed is the man whom thou chastisest, and teacheest in thy Law*. It was to you see with the *Corinthians*, the word did not prevail; God goes to his works, inflicts punishments on them, sicknesse, weaknesse, death, and then he comes to the word again: *For this cause many are sick*. And no doubt, but word upon works, was more prevalent with them, then when it went alone.

Reason 6. To declare his hatred against sin: God hates all sin; and the neerer a sin comes to God, the more he hates it. Now this is neer him, you dishonour his Name; his Ordinances are precious, they are his name, and therefore God will not hold such guiltlesse, &c. Thus you see I have shewed you, that God will sanctifie himself upon all those who do no sanctifie him in an ordinance: And I have shewed you the grounds

Reas. 6.

grounds and reasons of it ; now to application.

Use 1. Oh ! then take heed thou who art a prophane person, a swearer, a drunkard, and forbear, lest *God* make this true of thee this day, and raise his glory out of thy ruines. Thou wilt not be warned by the word, look for works ; thou whom the examples of others will not make to beware, take heed, lest *God* do here make thee an example. It was the third Captains wisdome in the 2 *Kings* 1. 13, 14. who, when he saw *Gods* visibible judgments upon the two former Captains, he takes warning thereby, and avoids their sins ; so you that are prophane, when you see and hear what *God* hath threatned against prophanners of this Ordinance ; and what fearfull judgments *God* hath executed upon all unworthy receivers, which are all Christlesse, all gracelesse persons ; Oh ! beware of coming hither in thy sins. God Word is true ; As what he promiseth, is sure to come to passe, so what ever he threatens. And though he prolong and defer the time of execution, yet your damnation sleepeeth not, as *Peter* saith, 2 *Pet.* 3. 7, 8, 9. verses. *It shall surely come.* If *God* should threaten to strike dead every unworthy receiver,
you

you would be afraid to come, and how would it make the best of us to look about us, whether we are worthy receivers or not? But alas, what is this threatning in comparison of the other, you eat and drink damnation to your selves? This is as far above the other, as a temporall is below an eternall; A punishment upon the body, below the everlasting wrath of God, and punishment of your souls. Better you were struck dead here, then reserved for everlasting death hereafter. Thy body escapes here (and yet I cannot assure thee of that) others, who were Gods own people, were struck with death and sicknesse; and I cannot assure thee that God will not destroy thee with the bread in thy mouth, as he did the *Israelites* with the *Quails* in theirs. God hath threatned, and we know not whether he will execute, yea, or no: God said, *I will not hold him guiltlesse, that takes my Name in vaine.* Examples we have; but other examples are worn out, who knows whether he will not give fresh examples, and deal by thee as he did by *Nadab*, and *Abihu* in the Text, even in the face of the whole Congregation, destroy thee with fire from heaven; that all may fear, thou went with them, but from fire,

*Quorum
ultio repo-
nitur in
futurum.*

to fire, from a *destruction* by fire, to *preservation* in fire, from temporall to eternall burnings. But suppose that God should forbear his stroke now, yet it is certain to come. And woe be to them, whose vengeance is reserved for another day. Ah, it will come then with a witnesse, then with load enough, when the guilt of all thy prophanations of this glorious *Ordinance* come together; and therefore beware, beware as thou loves thy *body*; nay, thy *soul*, and that for ever, beware of unworthy partaking, &c.

Vse 2. If so, Oh! then look to it, you who go on in a way of prophanation of Gods Ordinances. God hath said, he will be sanctified of them who draw neer to him. And dost thou beleve this? Is it true, or is it false? I know thou dare not but say this is truth, God himself speaks it. Well then, this being a truth, what may thou *expect* who art a *prophaner* of his Ordinances? And to all thy prophanations, as it was said of *Herod*, he added this, that he cast *John* in prison; so you add this to all the rest, the prophanation of this Ordinance of the Lords Supper. Oh! this is a sinne, for which God will not bear with thee. If God would not bear with his *own people*, the *Corinthians*, who yet had grace,

grace, were *habitually* disposed, were justified, sanctified, and wanted only *actuell* preparation and disposition, in the Ordinance, how shall he *bear* with thee, thou prophane person, gracelesse person? If God deal thus with the *green* tree, what shall become of the *dry* tree? If God deal thus with his own, what shall become of thee? If thus with the *bearing*, what shall become of the *barren* tree? If judgment begin at the house of God, where shall the wicked and sinners appear? Answer me that if thou canst. If God will be *sanctified* upon his *sanctified* ones, what of thee? If God doth punish the want of *circumstances*, what will he do to thee, who wants the *substance*, the main requisite? But it may be thou thinks there is no such matter, there are but bug-bears, &c. for thy part, thou hast come higher, and gone home, and found no hurt. And hast thou so? Blessè not thy self in that, there is the more behind. A black and dismall *showre* of *wrath* is sure to fall upon thee one day. This is *true*, God will be sanctified of them that come nigh him. And this is true also, He who eats and drinks unworthily, is made guilty of the body and bloud of Christ; nay, he eats and drinks damnation to himself. And this

is as true, he who eats and drinks in a Christlesse condition, eats and drinks unworthily. And what dost thou think will be the *consequents* of such a sin? In stead of a *drinker*, thou becomes a *shedder* of the blood of Christ, as *Judas*, as *Pilate*, as *Herod*. Look upon the *Jews*, and see what it is to be *guilty* of the body and blood of Christ. It is the heaviest curse in the world, to be guilty of that blood which should save you, pardon you: shall that which should be a blood of pardon, become a blood of guilt? Oh! what is it to be *guilty* of that blood, should take away guilt? If thou wert *guilty* of all the sins of men on earth, and damn'd in hell, the *blood* of Christ could pardon thee, and take off that *guilt*. But what shall take off the *guilt* of that that should take off *guilt*? Oh? see what a sin it is; and in the fear of God, adde not this to all your sin, to all your swearings, your p. ophanations, drunkennesse, adde not this to all, to be guilty of the body and blood of Christ; assure your selves, God will not *care* for your bodies, who have no *regard* to the body of his Son; shall your *blood* be esteemed, when the *blood* of Christ is contemned? shall your *lives* be priz'd, when the *death* of his *Sonne* is sleighted? nay, when

when you by this sin shall crucifie Christ again? judge that.

Wse 3. Well then, if the sin be so great, and the punishment which God hath threatned be so terrible, what care ought we to have, we do not prophane this Ordinance? and what care to *look back* into our lives, and see whether we have not prophaned this Ordinance. The one, to *prevent sin* not committed, and so to *prevent wrath*; the other to *repent* of sin committed, and so to *turn away wrath*. But you will say, how shall I know whether I have prophaned this Ordinance? For the answer of which, I refer you to what I have said in the second *Doctrine* (where I put the tryall upon these three Generals: 1. The observing Gods order: 2. Gods rules: 3. Gods ends.) I shall now add three more to help to discover whether you have bin prophaners of this Ordinance, yea, or no.

1. When the *Sacraments* work no further good upon thee, thou hast prophaned this Ordinance. I have told you, the *Sacraments* are not idle, empty things, but *operative*, and efficacious toward them who are worthy receivers. Christ cannot be *fed* on, but he must *nourish* the soul. A man may *feed* upon other *meats* and get no nourishment,

but he who *feeds* on this, he findes *spirituall strength* and nourishment. Now then, when men come hither, and *return* as *empty* as they came, as vile as before, there is no fruit can be seen in their *lives* and conversations; here a man may suspect the ordinance is prophaned. When men were filthy, and are filthy still, swearers, and are to still, drunkards, and remain so still; this is an evident demonstration thou hast been a prophaner of this ordinance: Indeed Gods people do not *ever* get the good they expect, *never* get the good they *desire*. But yet some good is gotten, some more strength of grace, some more working out of lust, although for the present they cannot apprehend it. But the other now, they get none, they come gracelesse hither, and go gracelesse away: and it must needs be so, this is no ordinance for the working of grace, in gracelesse persons, but for the nourishing of grace in those whom God hath wrought grace in, as I have shewed at large.

So that is the first, when we get no good.

2. When a man is *worse* after then before, this is an evident sign he hath prophaned this Ordinance. When a man is *strengthened* in a *state* of sin returns with more
violence

violence to any particular sin; as you see Judas, the Devil entred into him, he took fuller and stronger possession of him; and you shall see this the ordinary fruit of *prophanation* of this ordinance, men wax worse and worse, proceeding from evil to evil. It may be, when first they came to receive, they were fearfull; for there is some naturall tendernes of conscience in men, and they are afraid to come to so great an Ordinance, without some kinde of preparation; and therefore it may be they did catch up a book the day before, and say a Prayer more, carry themselves demurely. But afterwards, when men are *grown up* in the prophanation of this Ordinance, they can look upon all the *threats*, upon all the judgements denounced against them in this Ordinance, and never start at them, never tremble. And what is the reason they *trembled before*, and do not now? their condition is never the better, it may be far worse. Why, here is the reason, the *custome* of prophanation of this Ordinance, hath *hardened* them in their way, they now fear nothing, their heart is fortified. They have *sin- ned away* those comon principles, that *naturall tendernes*, that was once in them; Sin is an eating thing, it eats out the very heart

of every thing which is good in men. A man may not only sinne away his morall principles, but he may sin away the very principles of nature. Sin will never leave, till it hath made all as vile as it self, *Rom. 1. 26, 27.* When men live in the prophanation of this Ordinance, they wax worse and worse. That man *runs* violently on in sin, who *sets out* from the prophanation of Gods Ordinances, becaule he *runs* with the *Devils strength*, Satan hath filled his heart with more mischief. As the *Saints* do run more *actively* in the wayes of God after, so the wicked more *violently* in a way of sin. The prophanation of this Ordinance doth strengthen men to further sin; either as, 1. One sin doth dispote a man to another, helps the birth of another.

2. Nay, and one sin doth strengthen a man to the commission of another. As one duty of *godlinesse* doth *dispose* and enable to the performance of another: So one sin doth *dispose* and strengthen to the commission of another. The sinne of unworthy eating, doth strengthen to more sin; Such a man, he gets more heart to sin: he that dares break thorow threatnings here to sin, will not stick to do it in other cases. It causes God to give us up

to blindness of minde, hardness of heart, &c. which gives Satan further footing in mens hearts, to egge them on to all manner of wickedness. You see it in *Judas*; and therefore, if thou finde thy selfe worse in life and conversation, there's a manifest sign thou hast profaned this Ordinance.

3. When a man feeds upon nothing but the outward element, the Bread and Wine, and not upon Christ in the promise, he profanes this Ordinance. If thou feedest not upon *panem Christum*, as well as *panem Christi*, the Bread which is the Lord, as well as the Bread of the Lord, thou profanest this Ordinance. A man may eat Bread, and drink Wine in an ordinary way, and not sin; but he who eats Bread, and drinks Wine in the way of an Ordinance, and doth not feed upon Christ himself, he is a profaner of this Ordinance. Now thou canst not feed upon Christ in a Sacrament, till thou have fed on Christ in a promise. Thou canst not feed upon Christ sacramentally, till thou first feed upon Christ spiritually. And hast thou ever fed upon Christ in the promise? Did ever God discover sin to thee, and humble thy soule for it? Did ever GOD reveale Christ

Sign of
profana-
tion.

Christ to thee, and bring thy heart to close with him? then thou hast fed on Christ, and mayest come. But he who never fed on Christ spiritually, can never taste him sacramentally. Thou hast no organ, no *eye* of faith to see Christ here, nor no *mouth* of faith to taste him here, no *life* to desire him, and therefore cannot feed on him. And he who doth not feed upon Christ here, is a prophaner of this Ordinance. A man may feed upon Christ, and never taste of the Bread and Wine, and yet have the same benefits, *Joh. 6. 53.* a place which is spoken of the spiritual feeding on *Christ*, out of the use of the Sacrament. But a man cannot *feed* upon the Bread & Wine, and not *feed* upon Christ, but he prophanes this ordinance; Christ *without these* may be fed upon, but not *these without* Christ. If thy *body* feed on these, and thy *soul* doth not feed on Christ, thou art a prophaner of this Ordinance. Well then, to summe up all in this; Would you know whether you have prophaned this Ordinance?

Recapitulation.

1. See if you have observed Gods order, &c. If thou hast not observed Gods order, that thou comes hither in a Christlesse, gracelesse condition, unjustified, unsanctified; wants thou faith; wants thou repentance;

ance ; wants thou hunger and thirst ; wants thou knowledge ? thou art a prophaner of it. And alas, of that little tryall I have had in this last *matter*, viz. *knowledge*, I have found great want. You would admire if I should tell you the senselesse answers I have had ; I speak not of all, there are some who are but green in years, yet are ripe in knowledge ; but yet many who are grave in years extreme ignorant : Ask them what a Sacrament is, they cannot tell ; ask them for what end they come to the Sacrament, they tell me to nourish their bodies ; what God requires, they know not : and such answers, that a man might have as much *comfort* to give the Sacrament of the Lords Supper to a childe, as to such ignorant creatures. I am sure there is lesse sinne in one, then the other, and there is not much more knowledge. It is true indeed, if a man had never so much *knowledge*, if he could tell me as much as any in the world, of the nature of God, of Christ, of the Sacraments, &c. yet without *Grace*, this would not make him a worthy Receiver. The Devil knowes more then most men, for the speculative part ; yet what is he the better for that ? But yet if a man be ignorant, he must needs be a prophaner of the Ordinance. A man
may

The Wedding Supper, and

may have knowledge, and yet not have Grace, but if he have no knowledge, he is certainly gracelesse. So the Wiseman saith, *Without knowledge, the minde is not good.* We have a prophane Proverb, *He that made us, save us.* But God answers that, in

Isa. 27. 11. Isa. 27. 11. Ye are a people of no understanding, therefore he that made you, will not save you, and he that formed you, will shew no mercy on you. And he threatens, *2 Thes.*

2 Thes. 1. 8. To come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of Christ; And therefore beware you who are ignorant persons, of comming, you will prophane this Ordinance: and you who are gracelesse persons, though you should know as much as all the men in the world, come not here, if thou do, thou breaks Gods order, and so prophanest this Ordinance. 2. If you have not observed Gods rules, examined your self, and excited and stirred up your Graces.

3. If you have not observed Gods ends, &c. you will be prophaners of this Ordinance of God. And me thinks this should terrifie you, who are prophane persons; sure thou hast reason in thee, though thou want grace: Dost thou hear what GOD saith, He will be sanctified of them that

that come nigh him ? Hast thou not heard, he that eats and drinks unworthily, is made guilty of the body and bloud of Christ ? Doth not God say, *who ever eats and drinks unworthily, eats and drinks damnation to himself ?* And have not I cleared to thee, all Christlesse, gracelesse persons are unworthy Receivers ? And yet wilt thou come ? Beware, lest God shew some visible judgment on thee ; Beware lest God teach thee by works, who wilt not learn by word : See what befell *Nadab and Abihu* here, because they did not sanctifie God : Read what befell the *Corinthians* ; read what befell the man in the *Gospel*, who came without his wedding garment : *Take him hence, and cast him into utter darknesse. &c.* Let former ex-
amples move thee, lest God make thee an example. Think, God is the same God still, his Glory as dear to him, his Ordinances as precious : As he is the same towards the Saints in the wayes of mercy, so thou may expect him the same to thee in the wayes of judgment ; And if this move thee not, if this will not perswade with thee to forbear, I wash my hands of the guilt of the bloud of thy soul, I have given thee warning, and thy bloud is
upon

*Lege ex-
en. plum, ne
exemplum
fiat.*

upon thine own head ; And I wish the guilt of the bloud of Christ be not upon thee too. Let me then beseech you, in the bowels of love and compassion, as you love your souls , as you love your bodies , as you would not be guilty of your own bloud ; Nay, as you would not be guilty of the bloud of Christ ; as you would not eat and drink damnation to your selves ; as you would not provoke God to break in upon you , and inflict his severe judgments on you , come not here : Come not here, thou ignorant person, thou gracelesse, thou Christlesse person, thou swearer, thou drunkard, thou covetous person ; Nay, come not here, who ever you are, who are servants to any lust, who live in any known sin, lest God make this good upon thee , which I have preached to thee ; That because thou dost not sanctifie God in this Ordinance, he will sanctifie himself on thee ; because thou dost not glorifie him , he will raise his glory out of thy ruines. But whilest I speak thus sadly to the bad, let me not be a terrour to the good. I would not break the bruised Reed , nor quench the smoaking Flax : As I would not give encouragement to gracelesse persons , so I would not discourage the least work of grace

grace in any : As I would not cherish any false fire, unsound work ; so I would not quench any spark of Gods kindling ; hast thou some work of God upon thy spirit ? hath God discovered to thee sin and misery ? hath he humbled thee for it ? hath God revealed Christ to thee, stirred thy heart with desires after him, that riches without Christ, relations, comforts, the world without Christ will not satisfy thee : all these are like a Feast without an appetite, a Paradise without a tree of Life, too low either for thee to feed upon, or to finde comfort and satisfaction in them ; dost thou seek after Christ, pursue Christ ; dost thou cast thy self in his arms to save, at his feet to serve ? why, such I would invite ; *Ho, every one that thirsteth, come to the waters ;* here close with Christ, feed on Christ ; and to such I would say, Christ is properly and truly food for your souls ; and feeding on him, your souls shall live, in grace here, in glory hereafter.

Iſa. 55. 1.

F I N I S.

signatum
will wash away ink & cause red to
be
will wright white

to ap

fa